THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

HOPE.

When I lay in my cradle in infancy,
A beautiful thing one day did I see;
I saw one day, in the summer sky,
A prettily painted butterfly—
His wings were yellow and purple too,
His back was of burnished gold,
The down on his breast was of azure blue,
And the veins in his wings wore a pearly hue,
And round and round my cradle he flew,
In many a mazy fold.

Time taught my tottering feet to walk,
Time taught my lisping tongue to talk,
And then again before my eye,
Appeared my beautiful butterfly—
He seemed on his glowing wings to bear
A smile of aerial mirth,
As if, with all his beauty rare,
He was born in a cloud-built rainbow fair,
And had wander'd far from his native air,
Till he lit on the distant earth.

The bloom of youth is on my brow,
Oh, where is my beautiful butterfly now?
He has found a flower of the brightest hue,
In it shine two drops of sparkling dew,
The sun cannot steal them away, though dress'd
In the garb of a lover free;
The butterfly hangs o'er her evening rest;
His wings fan her cheek, he sleeps in her breast,
Then flies from the soft lips his bosom has press'd,
And brings the sweet kisses to me!

But years flew by, I became a man,
And the long, weary journey of life began;
Then the bright butterfly, that beautiful thing,
Still hover'd around on his golden wing,
No river so broad but he flew around,
O'er the misty waters dim;
The hum of his wings was a cheerful sound;
No mountain so bleak, but the butterfly found
A flower or two on the stony ground,
With a drop of clear honey for him.

He never grew weary, he never grew old,
But still with his back of glittering gold,
And his purple embroider'd wings, did he seem
Like a thing of some angelic dream;
Through many a year with calm content,
O'er life's dull way we sped;
Till when its sands were nearly spent,
Up a mountain's tedious height we went,
My brow was wrinkled, my form was bent,
And white was my hoary head.

On the summit at last I took my seat,
The world lay dim beneath my feet;
But when in these realms of upper sky,
A change came over my butterfly,
His tiny form expanded there,
And a nobler shape was given;
His wings were cover'd with feathers rare,
The Cherubim's glorious form he bare,
He clapped his wings—away through the air—
And carried my soul to Heaven!

June 17, 1839. H. B.

From the London Quarterly Review.

OXFORD THEOLOGY VINDICATED FROM THE CHARGE OF ROMANISM.

That Mr. Froude came back to the Church of England, as the only mode of realizing his views, is true. But surely, for the warning of the young, so likely to be led astray by the same impatient yearning for a more perfect system than they now possess, a broad mark should have been set upon the error of his having gone to seek it out of the bosom of his mother Church. Let no one think that the distinction is too refined: it is of infinite importance to be drawn when the minds of men are turned to projects of change and improvement.

To take another instance of incaution. Nothing is more alarming to a thoughtful mind than the present position of the Church in regard to the State. The Church has its commission, its constitution, its authority, its legislative power, its functions and duties, from God, not man. It is not created, nor can it be destroyed, by any power upon earth. But it has accepted an office in the state; or rather, the state has permitted it to exercise its own office of educating the people, and consecrating the fabric of society. In so doing the state must assume a certain right of interference, necessary not only to prevent a corrupt Church from trespassing on the civil power, but also to check the tendency to corruption in the Church itself, by in some degree limiting its independence. But even in the worst excesses of this power, even under Henry VIII. and his immediate successors, the state interfered *as a member of the Church*, not as *an alien*;—and in almost every instance, even, it may be said, in the tyranny of the royal supremacy as it stood at the Reformation, the Church as a whole was in some sort benefited. Either it was protected from foreign domination, or the duties of the clergy were enforced, or restrictions were laid upon an arbitrary secular power in the bishops, or the laity were secured in the proper enjoyment of their spiritual privileges, or a check was put upon some mischievous practice or vice, which could only be suppressed by the secular arm. This was the state of things before the removal of the Test Act. But since that time, step by step, the state has begun to withdraw itself from the Church, and yet the same interference continues. Though nominally the crown is still within its communion, the advisers of the crown, and especially Parliament, on whom they are professedly dependent, may be any thing—may be its deadly enemy.

Now, what would be said either by Romanists or any dissenting body—[illegible] zealous as they are for the independence of their spiritual functions—if they were placed in such a position as this; if the crown, being a member of the Established Church, had the power of forcing upon them—the dissenters—bishops or pastors under the penalty of a premunire; if it could suspend and stop altogether their synods, conferences, and other opportunities of deliberation on spiritual matters; if it retained the appointment of ministers to their chapels—who could not be rejected even for ill conduct, unless some of the very gravest offences could be formally substantiated in a court of law, at the expense of the parties rejecting, and with damages against them if they failed in the proof; if a power, thus alien and perhaps hostile, claimed a right to suppress their spiritual offices, and commenced operations by suppressing them where they were most needed and their opponents were most strong; if it then appointed a commission of its own to rearrange the revenues of their chapels, to alter the districts of their teachers, to interfere with the internal discipline of those teachers, and to mutilate their most important institutions for preserving what they hold to be truth; if it attempted to throw open their seminaries and apply their revenues to persons of most hostile creeds—insisting that the Romanist and Unitarian colleges should remodel their system of teaching in order to give members of the Anglican Church the opportunity of profiting by it; and if all the time it employed the ministers of those bodies as its own officers to marry, bury, register, answer questions, and exercise a variety of parochial duties? And yet this is the present position of the Church of England. Can it be wondered that men who think deeply on such things should feel keenly and speak strongly? Nay, who will deny that to strive to correct the anomalies in the present relations of the Church and State, or even to form plans in anticipation of a separation which possibly may be forced on us, is a great duty in this crisis?

And the language of the Tracts on this subject is sound and moderate.

"Firmly as we may be resolved," (they say, speaking of the clergy) "at present, from the dictates of a sober and contented spirit, not to commence changes, yet, as other changes are commenced and seem likely to extend still more widely, it may obviously be the duty of Churchmen, in mere self-defence, to expose and protest against their destitute and oppressed condition; and this may be perfectly compatible, with a natural jealousy of the attempts which are making to separate, as it is called, Church and State."

But it becomes a very different thing when a book is put out exhibiting, especially to young readers, a young clergyman looking forward to the apostacy of the State from the Church, not as a deed most fearful and repugnant to every Christian thinker, but as almost desirable in itself—as likely to release the Church from an unnatural thraldom, and enable it to exercise independently its spiritual dominion. We may lament that the *establishment* of the Church has clogged it with objectionable conditions; but to speak of it even in its present form as an "incubus upon the country," as "the blighting influence of our Upas-tree," to wish, as a clergyman of the Church of England, "that he had received his orders from a Scotch bishop," "the stream being purer;" or "to admire the hit about our being united to the State as Israel was to Egypt,"—surely this is language and a spirit which may well shock those who believe that one of the first duties of the Church is to Christianize and hallow the state; that to abandon the state to itself is to convert *our country* into an empire of Atheism; and who therefore would strive with all their means not to hasten but to avert the blow by which those whom God has joined, wilful and irreligious man would put asunder. The Church is not united to the state as Israel to Egypt; it is united as a believing wife to a husband who threatens to apostatize; and as a Christian wife so placed would act—with patience, and love, and tears, and zealous entreaties, and prayers, hoping even against hope, and clinging to the connexion until a law from God dissevered it—so the Church must struggle even now, to save,—not herself, but the state—from the crime of a divorce.

Another thing which will and should pain the readers of Mr. Froude's book, is the mode in which he speaks of the Reformation and the Reformers. The latter indeed have far too generally been regarded as the founders and saints of our Church, instead of the imperfect, though zealous and venerable, purifiers of its corruptions. Mr. Froude could not have studied their history without perceiving their faults; but this is very far from justifying the mode in which he speaks of them. It is unhappily too true that Cranmer was for a long time vacillating and unsound in his views (it could scarcely be otherwise); that he was embarrassed by his fidelity to his master; that his church policy was Erastian; that his anxiety to reunite the Churches of Christendom led him to the statement of truth in vague and ambiguous language, that several parts of his writings have a Zuinglian tendency; and that his last days were stained with those melancholy recantations which must make even the firmest Christian tremble for his own perseverance in the hour of trial. It is true also that Latimer was coarse and irreverent, and lax in his church principles; that Ridley, the great centre of the triumvirate, though happily with more strength of mind than Cranmer, and more learning and discipline than Latimer, was their associate in innovations, which, not being absolutely necessary, were a dangerous infringement upon Catholic principles; and that Jewell, though in his later days became more settled in his views, was led at first, like many others, by his opposition to Romanism, into opinions little consistent with either Church discipline or Catholic doctrine. And yet no Englishman can take up his Bible, or join in the blessing of his Church service, or feel the comfort and support of those checks upon his erring judgment which are provided in the Articles, or reflect on the corruptions of Popery, and that Providence which by the hands of those men saved us, while escaping from one curse, from falling, like Germany, into another infinitely more fatal; or, again, can think of the death, which sealed the truths which they held, as it blotted out their faults; no Englishman can remember these things, and, however he may lament their errors, can bear to hear them named with any thing but reverence and gratitude.

And, as of the Reformers, so of the Reformation. "Hatred for the Reformation," even though balanced as it was in Mr. Froude's mind by "hatred to Popery," is not a safe temper in which to commence the reformation which is needed at present. Taken with every allowance for the freedom of private intercourse, Mr. Froude's expression proves the rash intemperateness of the man. But in the great bulk of readers, who know nothing of the real history of the Reformation, and have been taught for years to regard it but in one light, as the era which gave them their Bible and emancipated them from the tyranny of Rome, it will produce an alarm and disgust highly prejudicial to the cause of truth. That a young man, imbued with right principles, and entering for the first time on the history of that period, should feel bitterly, is no matter of surprise; that he should express himself harshly is very excusable; but that, in the heat of a controversy, when its mature and sedate leaders are charged most unfoundedly with abetting Popery, they should commit themselves by publishing broad, violent censures on the Reformation, unqualified and unexplained, is wholly unintelligible.

Such is not the language of the authors of the Tracts.

"In that great commotion," says Dr. Pusey, "there were brought to the surface not only treasures which had long lain hid, but froth and scum also; would one might say, froth and scum only. Every thing which before had been concealed under the thick veil of outward conformity was laid bare; the Gospel was again eminently a savor of life and a savor of death,—to those who embraced it with an honest and true heart, life; others profited by the security given, only to manifest the unbelief or heresy which lurked within. To others, death and life were mingled in the cup. Protestantism then, as now, was often as negative as its very name; Protestant was often another name only for infidel. The deadly, stupifying heresy (if it may even be called such) of Socinus was, we must recollect, one produce of the Reformation."

But again—

"We cannot sufficiently admire the loving kindness of Almighty God, who allowed the seeds indeed of reformation to be sown among us by Wickliffe, yet then, notwithstanding the powerful human aid which he had, and his great popularity, caused them to lie, as it were, in the earth, until those which were less sound should by length of time decay; and again, that he placed so many impediments in the way of our final reformation (for what man does rapidly he does rashly,) and held back our steps by the arbitrariness of Henry; and when we were again going down the stream of the times too readily, checked us at once by the unexpected death of Edward, and proved us by the fire of the Marian persecution, and took away, by a martyr's death, those in whom we most trusted; and then finally employed a number of laborers in the restoration of his temple, of whom none should yet be so conspicuous that the edifice should seem to be his design, or that he should be tempted to restore the decayed part according to any theory of his own, but rather that all things should be made according to the pattern which He had shown us in the Church primitive. Had our reform taken place at first, we had been Wickliffites; under Edward, we had been a branch of the Zuinglian or Calvinist Church; now we bear no human name; we look to no human founder; we are neither of Paul nor of Apollos, but have been led back at once to the distant fountains, where the waters of life, fresh from their source, flowed most purely."

This language, and there is much like it, is as sober as it is pious. And in such a spirit as this, remembering the blessings which were restored to us at the Reformation, grateful that some of its defects we have been able to amend, and that others may still be amended; resolved not to risk the good which it gave and left by any rash projects of improvement; not "to break the limb again, that we may reset it after our own fancy."—we may read its history, not with hatred, but with mixed sentiments of gratitude and sorrow. It was one of those melancholy periods in which men, driven on to desperation, "try to amend a nuisance by pulling down the house." In England the house was saved—saved as by a miracle, but not without infinite damage and criminal violence. It began by transferring to the crown the same fatal prerogatives which had been usurped by the Popes against the liberties of the Church. It was made the plea for acts of tyranny and spoliation which unsettled the foundations of property—laid precedents against all establishments of charity, learning, or religion—deprived the country of institutions which, if wisely reformed, had saved us from some of the worst evils of this day—covered the land with starving poor, who were to be punished for begging their bread by being sold and branded as slaves—and reduced the poorer clergy to such straits, that, in the words of Latimer, "they were forced to go to service, and turn menials." It was disgraced by sacrilege, "which turned altar-cloths into carpets, and chalices into drinking cups"—by the plunder, profanation, and demolition of churches—the destruction of libraries, so that by Beale's unsuspicious declaration, "neither Britain under the Romans and Saxons, nor yet the English people under the Danes and Normans, had ever such damage of their learned monuments;"—by the menace of colleges, as if, in the words of Bishop Ridley, "there seemed a design to drive away all civility, learning, and religion out of the nation;" the oppression of the poor, "as if," says Burnet, "it was a general design among the nobility and gentry to bring the inferior sort to that low and servile state to which the peasants in many other kingdoms are reduced;" by the denial of tithes; by "animosities, tumults, and schisms, which grew and sprung up within the realm;" by the "reduction of the Universities to the last degree of discouragement;" by "faction among the nobility, insolence and insurrection among the commons, the debasing the coin, the disorder of the administration, the revolt of the peasantry, so that the kingdom made a miserable appearance, and looked, as it were, languishing in one part, and distracted in another." Many, too many, of the leaders in the great change had no real motive but avarice; delicacy of conscience and purity of zeal were the impudent pretexts of a gross sensual tyrant, and a court of greedy knaves and upstarts. "The service of the Church," says Bucer himself, a zealous reformer, "is performed in a cold, lame, and unintelligible manner—pastoral duties are neglected—the churches are made places for commerce and diversion—the meaning of *the Church, the communion of saints*, and *the kingdom of* Christ, is little understood—the fear of God, and the notion of religion, make a very faint impression; and hence it is that lying, cheating, theft, perjury, and whoredom are so much the complaint of the times." "The holy sacrament," says an act of Parliament, "is so contemptuously depraved, despised, and reviled at, and men call it by such vile and unseemly words, as Christian ears abhor to hear rehearsed." "The Bible itself," says Henry himself in his last speech to Parliament, "is turned into wretched rhymes, sung and jangled in every alehouse and tavern. I am sure," he adds, "charity was never in a more languishing condition, virtue never at a lower ebb, nor God never less honored and worse served in Christendom."

Such facts being undeniable, young men may be pardoned for at first dwelling too much upon the black side of the history: but there is great danger to themselves if they do so too long. There is great fear lest in their natural disgust at such crimes, increased by the ignorant clamor of the day—which makes the Reformation the watchword of religious parties, the standard of Christian truth, and the origin of our Church—they should be led to undervalue the blessings which were won back for us by that fearful struggle, and should think of unsettling a system which takes its date from so sad a beginning. But we have no such fear from the authors of the Tracts.

"This unsettling of the mind," says one of them, "is, I think, a frightful thing, both to ourselves, and more so to our flocks. . . . . . What will be the effect"—he adds, (speaking of the liturgy, but the principle is applicable throughout,)—"of the temper of innovation in us? We have the power to bring about changes in the liturgy; shall we not exert it? Have we any security, if we once begin, that we shall ever end? Shall not we pass from non-essentials to essentials? And then, on looking back after the mischief is done, what excuse shall we be able to make for ourselves, for having encouraged such proceedings at first?

"We never have wished," says Dr. Pusey, "nor do we wish for any alteration in the liturgy of our Church; we bless God that our lot has fallen in her bosom,—that he has preserved in her the essentials of primitive doctrine, and a liturgy so holy; and although I cannot but think its first form preferable, alterations is out of the question. *There can be no real alteration without a schism.*"

"This," says Mr. Keble, "that is, the elevation of men's ideas of the *existing system*, proving it divine in many points where they now ignorantly suppose it human—this, and not the establishment of any mere theory, new or old, is the immediate object of those who have most earnestly urged from time to time the reverential study of Christian antiquity."

And again Dr. Pusey says—

"In these principles of our dear mother, the Church of England, have we been trained, and in these old ways we would humbly tread."

And again—

"The whole course of these Tracts has, as you know, and as yourself reproach us with, been against innovations."

"Not," says Mr. Keble, "that they would entirely shut out the hope of improvement in many respects. . . . Nor do they feel it any breach of fidelity to the Church of England to join in the confession of one on whom she has ever prided herself as among her truest children and chiefest ornaments—

'The second temple could not reach the first,
And the late Reformation never durst
Compare with ancient times and purer years,
But in the Church and us, deserveth tears.'"

But hear again the writer of the seventy-first tract—

"Should it be inquired whether this admission of incompleteness in our own system does not lead to projects of change and reform on the part of individuals, it must be answered plainly in the negative. Such an admission has but reference to the question of *abstract* perfection; as a practical matter, it will be our wisdom as individuals to enjoy what God's good providence, has left us, lest striving to obtain more, we lose what we still possess." p. 35.

Let the reader attend above all to the following noble passage in Dr. Pusey's letter to his bishop:—

"We must have acted up more to the theory of our Church as she is, before we attempt to alter any ritual belonging to her. We must amend ourselves before we amend any thing of hers. When the body of our clergy shall have acted up to her injunctions, by performing for years, day by day, her daily service, then may they be judges whether any improvements may be introduced into that service; when our service shall have become daily instead of weekly then may we judge whether any additions should be made to that of the Lord's day; when people, by the daily devotional use of the Psalms, shall have come to learn some portion of their depth, then they will see whether they are not in truth Christian hymns, and how much more of Christian truth they contain than the popular modern hymns, now often in use among us; when we have learnt and taught our congregations the blessedness of infant baptism, and to be gladdened instead of wearied by seeing our little ones, one by one, made members of Christ—or have realized the blessings of our own engrafting into Christ—then may they perhaps judge of the language of the Baptismal Service: when we have become alive to the importance of a true confession of the Holy Trinity, how much belongs to it, how manifold and subtle the temptations to deviate from it—have jealously observed our own inherent tendencies, and to what heresies our own frame of mind was inclined, or from which we have, perhaps, on the very road, been snatched—then men may judge fitly whether our Church "at this day needeth not," in the Athanasian Creed, "those ancient preservatives, which ages before us were so glad to use;" or rather, when our whole selves shall have been disciplined by her solemn rounds of prayers, thanksgivings, fastings, festivals, communions, shall we be formed in her model, and so shall understand her, and may supply any thing lacking to her. Till then, our only safe course is to abide as we are, fitting ourselves to receive any enlargement of our treasures, by learning gratefully to appreciate and to use those which we have. What is good in itself, might not be good to us, until we are other than we are." p. 17.

From the Banner of the Cross.

METHODIST EPISCOPACY.

The denial by our Church of the validity of any other than Episcopal ordination, which seems to be so offensive to Professor Durbin, is a necessary consequence of the doctrine that Episcopacy is *a divine institution*; and may be vindicated upon the sound and plain principle, that *truth* can admit of no compromise with *error*, nor does Christian *charity* require it. In maintaining certain principles of the Episcopal Church, there can be, there ought to be, no compromise with the errors that are opposed to them: we cannot consistently assert the divine authority of the Episcopal ministry, without denying the validity of a Nonepiscopal ministry. Now that Episcopacy *is* of divine institution, has been candidly admitted by many Methodist writers themselves. We have seen the express and tacit admissions of the Messrs. Wesley and Dr. Coke; and we have the testimony of another, against whom no Methodist can consistently cavil,—their own standard expositor and acknowledged authority,—Dr. Adam Clarke. In his notes on 1 Tim. iii. 1, he says, "*Episcopacy* in the Church of God, is of *divine appointment*; and should be maintained and respected;"—and again, in his note on the thirteenth verse, "*Deacon, presbyter*, and *bishop*, existed in the *Apostolic Church*; and may therefore be considered of *divine origin*." An acknowledgment of the same truth is woven into the very frame and texture of the Methodist Society: in their Ordination services, *three distinct offices* are adopted, for *three distinct orders of ministers*, bishops, priests, and deacons; in each of which offices are found these words,—"Almighty God, who by thy divine Providence hast appointed *divers orders* of ministers in thy Church, &c;" these three grades being specified as those *divers orders*. I feel thankful that it is not incumbent on *me* to reconcile all this with the attempt now made by Methodists to fall back on the validity of *Presbyterian* ordination. In Mr. Emory's "Defence of our Fathers," published by him in 1827, he says, (page 19,) "Who ever denied this? (i. e. that Methodist ordination is only presbyterial.) Is it not expressly and fully declared in our Book of Discipline?" And again, (page 20,) "Mr. Wesley gave up Episcopal ordination, as understood by high Churchmen; so do we. And so does our discipline, clearly and unequivocally." Is it too much to ask, why not then give up the *name* also? With what consistency can they persist in calling themselves the Methodist *Episcopal* Church? They answer, because they have adopted the Episcopal *form* of government, as "*the most excellent*." But if the *most excellent*, we must conclude that it is apostolic and divine; for certainly Christ and his apostles established *some* form of ordination and Church government; and if so, it has a strong tincture of irreverence to suppose that they did not choose that which is *most excellent*. It is absurd to presume they established *two different* forms: either the Episcopal or Presbyterian was the apostolic mode; and if the latter, (as we see Methodists now assert,) do they not contradict themselves in saying, as their discipline does, that "God has appointed *divers orders* of ministers in his Church?" and does it not look a little like blasphemy to call *Episcopal* ordination the *most excellent*?

Professor Durbin finally remarks, "Whether the Protestant Episcopal Church, of all the Protestant Churches in our country, has the exclusive right to the ministry, or whether the other churches, having regular Presbyterial ordination, have good and scriptural right also, are the true questions involved in the Episcopal controversy." These are "the true questions" at issue between Episcopalians and other Nonepiscopalians; but with the Methodists, in particular, there are, also, some collateral questions to settle; we cannot permit them to defend *their* ordinations on Presbyterian principles, because they call themselves *Episcopalians*, have adopted the Episcopal mode of church government, and in the most solemn manner, declared it to be the *most excellent*. They have formed themselves into an independent church, which they style, "The Methodist *Episcopal* Church," in which three distinct orders of ministers of the word and sacraments are recognised, bishops, elders, and deacons. Their pretensions, therefore, their Episcopacy, and powers of ordination, must be examined according to *Episcopal* principles; which I have endeavored to do with as much charity, good will, and moderation as is consistent with a paramount regard to truth. I well know the peculiar and natural sensitiveness of Methodists on this subject; but as it is a matter of some importance to know on what authority they acted in an affair of such magnitude, no one can blame or evade the inquiry who does not reject the apostolic precept, "Believe not every spirit, but try the spirits whether they are of God." Now one of the principles universally established among all true Episcopalians is, that a succession from the apostles in the order of bishops, as an order distinct from, and superior to, presbyters, is a requisite without which a valid Christian ministry cannot be preserved: and, that such bishops alone possess the power of ordaining and commissioning ministers to feed the flock of Christ. If, therefore, the Episcopacy and ordinations of the Methodists will not abide this Episcopal and scriptural test, they cannot expect Episcopalians to recognise their ordinations as valid, or that they should acknowledge the Methodist body as an Episcopal Church, neither ought they to be offended at the charge of schism when brought against them by those who believe that no true church can exist without a true Episcopacy, and that no Episcopacy can be a true one, unless derived from the holy apostles through the order of bishops as their successors. If Presbyterian ordination had been valid, why did not Mr. Wesley content himself with that form of the ministry? But as Methodists profess to be Episcopalians, not Presbyterians, they have forfeited all claim to the use of Presbyterian arguments, whatever weight they might be supposed to possess. In their book of discipline already referred to, (page 6,) it is said, that "the General Conference, held at Baltimore, (1784) did unanimously receive Thomas Coke and Francis Asbury as their *bishops*, being fully satisfied of the validity of their *Episcopal* ordination:" and yet now, when the *validity* of this ordination, which they were then so *fully satisfied* was *Episcopal*, is attempted to be sifted, they fly to the shelter of *Presbyterian* principles! Does not this look very much as if the latter plea was only meant as a *reserve*, that in case their ministerial commission was ever examined, and proved *not* Episcopal, it might take refuge under what Prof. D. calls "regular *Presbyterial* ordination?" If Methodist *bishop* means no more than a Presbyterian *presbyter*, let them say so at once, frankly and explicitly, and not seek to confound and destroy all ancient and universally received names and principles, in order that in the confusion they may pass for that to which they have not the slightest pretensions. To attempt to defend their ordination on Presbyterian principles, while it retains the name of Episcopal, while the body which receives it calls itself, an Episcopal Church, and while that same body declares the Episcopal form of church government to be the *most excellent*,—is dishonest quibbling and an unworthy subterfuge which they should no longer practise. "Remove not the ancient land-mark which thy fathers have set." (Prov. xxii. 28.)

Let our Methodist brethren, their preachers and people, be induced to examine for themselves the foundation on which their self-created ministry rests. Every principle of candor and justice loudly calls on them, as honest inquirers after truth, to study the important subject of Episcopacy; it asks only candid inquiry and impartial investigation. Let them indignantly spurn every attempt to enlist their prejudices and passions against opinions which it is their solemn duty calmly and seriously to examine. The alarm excited among their leading ministers by the notice which these opinions are beginning to attract, and their studious efforts to "*counteract their growing influence*," should convince them that they contain something worthy of examination. It will not be denied by any that the claims of Episcopacy present, at least, an aspect of *probability*, which, though it may constitute no claim upon our immediate *belief*, constitutes a rightful claim upon our *attention*, for the exercise of which we must be responsible. "Many are the truths," says Dr. Chalmers, "which do not carry an instant and overpowering evidence along with them; and which therefore, at their first announcement are not entitled to demand admittance for themselves as the articles of a creed. Nevertheless they may be entitled to a hearing; and, by the refusal of that hearing, man incurs, not the misfortune of an involuntary blunder, but the turpitude of a voluntary crime." We only ask Methodists to read, weigh, and judge for themselves.

From the New York American.

MODERN JERUSALEM.

After leaving the Church of the Holy Sepulchre, we proceeded along the "*Via Dolorosa*" or *mournful way*, towards the East, in the direction of St. Stephen's gate. It was through that street that our Saviour passed to Calvary. It is about a quarter of a mile from the place of the crucifixion to the house of Pilate. This spot is now occupied by the residence of the Governor of Jerusalem. On our left we saw the ruins of Herod's palace. At the extreme end of this street we came to the *Pool of Bethesda*. This is the place where Jesus bid the sick man "*Rise, take up thy bed and walk.*" There is now no water in the pool; but three of the "*five porches*" remain just as they were in the time of our Saviour. The pool is an oblong reservoir of considerable length and depth. At one end was formerly an arcade or portico, the pavement of which was no doubt even with the water. This portico had five arches, two of which have fallen; the other three are masoned up; hence their preservation down to our times. I have never heard or read of its being disputed that this is the identical *Pool of Bethesda* spoken of by John; indeed its locality is too well marked in history that it should not be recognised immediately. Upon the destruction of the city, this cavity was, no doubt, filled up by the ruins of the outer wall of the great temple beside it. Perhaps it might be well for me to remark in this place upon the received opinion that when Jerusalem was destroyed, there was not "one stone left upon another." This idea has obtained currency from the fact that the Roman general passed the *plough* over the site of the city. Now it is *folly* in the extreme to suppose that *any* enemy, however great was his determination to annihilate a rebellious city, would undertake to root up every enormous foundation stone and carry it off from the site, in order that a plough might be driven over the ground without interruption. The object of the Romans in destroying this city was merely to render it untenable as a place of *military resistance*. Allowing that they intended to render it uninhabitable, it was not necessary to do more than pull down the houses, leaving their foundation. With respect to the Roman general driving a plough over it, it was no doubt more as a concluding *ceremony* of the entire subjugation he had effected, than a real ploughing up of the whole site as contended for by many.

With reference to the destruction of Jerusalem, it is written, "*Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps.*" Micah, 3—12. Mount Zion is now *cultivated* in some places, and the houses and palaces of Jerusalem, at the time of their destruction, no doubt were merely thrown down into "*heaps*," and not as Zion, turned into a *ploughed field*.

Jeremiah prophesying against Babylon, makes use of an expression which throws light on this idea of the "*total annihilation*" of Jerusalem, as contended for by strict constructionists: and shows that the *utter destruction* was merely a *figure of speech*, and not intended to be understood literally.

"*Cast her up as heaps, and destroy her utterly: let nothing of her be left.*" Babylon was *utterly destroyed*, yet we all know that enough of her ruins remained, wherewith the Seleucidic kings built several cities, and at the present day there remains enough of its "*heaps*" to mark the site of much of its wall, as well as some of its principal monuments.

A short distance from the pool, we came to the principal entrance to the enclosure of the Mosque of Omar, on Mount Moriah. The open area in which the mosque stands, is a perfect level, about a thousand feet broad, and fifteen hundred long. Two sides of it are on the precipice over the valleys of Jehosaphat and Siloam. Another side looks down into the ravine which divides Moriah from Zion. The fourth, or north side, is on a line with the Via Dolorosa. In the centre stands the mosque, which is of an octagon form, about five hundred feet circumference; the upper part is covered with gay colored tiles. Its style of architecture is of a mixed oriental character, though I cannot call it a specimen of Saracenic. Its proportions are good, and the whole has a pleasing effect.

This mosque stands on the identical site of the temple of Solomon. It is said by those who have minutely examined its substructions, that extensive vaults and masses of masonry, of Jewish style of architecture, support the present building. It was no doubt from these vaults "that fearful balls of fire, bursting from the earth, sometimes burned the workmen, rendered the place inaccessible, and caused them to desist from the undertaking," when Julian gave permission to the Jews to rebuild their temple, contrary to the express words of prophecy. This fact is so incontestibly proved by historians, that even *Gibbon* was obliged to give credit to it. It was intimated to us that we could visit the interior of the mosque by applying to the Governor; but the trouble of assuming the Turkish dress, and the hurried manner of the clandestine night visit, rendered it not worth our while; besides, we had seen so many mosques finer than this.

On one side of the area are the residences of the Moslem priests. While gazing at the mosque we passed the gate, and had advanced a long distance towards the centre of the area unobserved by the guards, when a terrible looking Mussulman soldier rushed up, and made signs for us to retire. I thought that I would put his gallantry to the test; giving him a polite *salaam*, I continued to proceed towards the mosque; but soon found that this is not the land where *ladies* are respected, for in an instant a

naked scimitar flashed before me, another step in advance would have placed me upon its point. We therefore hastily retired.

We returned by the same street to the Church of the Sepulchre, and then entered another leading street, and traversed the city to the south as far as Mount Zion *without* the walls. Here we found a mosque, said to cover the Tomb of David. It is highly probable that such is the fact, for the area of the mount is of so little extent that the remains of any ancient Jewish tombs, found by the early Christians, (who built a chapel where the mosque now stands,) might with safety be ascribed to David or Solomon.

I have already extended this letter to so great a length, that I will take but a rapid survey of the remaining objects I intend to notice to you. There is nothing on Mount Zion to attract one's attention, save now and then a monkish legend, which ascribes to several spots a very apocryphal, ancient destination. One could very readily imagine the position of the "house of the forest of Lebanon," which doubtless looked towards the east over the "King's Garden" beneath the brow of the hill.

Returning into the city, we visited the Armenian convent of St. James, the greatest ecclesiastical establishment in Palestine. Of course I was not permitted to visit the snug quarters of the jolly old friars; but their splendid church is open to both sexes of pilgrims. In addition to the usual decorations of Catholic churches, I here saw a singular and beautiful pulpit and several altars entirely covered with mother-of-pearl and tortoise shell; this veneering is cut into all manner of curious arabesque figures, and has a fine effect though too tawdry for a place of worship. We next visited the Latin convent, near our tent. Like the other *holy* enclosures, I could penetrate no farther than the church, which is not quite so rich as that of the Armenians. They were preparing the great altar for some important church festival, bedecking it with candles, flowers, &c. I loitered awhile in the aisles, while the gentlemen proceeded to the magazine of relics, or warehouse of beads and crosses. They soon returned with whole groces of rosaries which they had purchased. Some were made of the kernels of the olive from Gethsemane, some of amulet perfumed paste, while others were of mother-of-pearl, with *crosses* of the latter material, engraved with the effigies of all the saints in the calendar. They also purchased a number of large pearl shells, covered with bas-reliefs, representing various scripture subjects. These we intended for our Catholic friends in France, Italy, and our own country.

Having been informed by our missionary friends that there existed in the *ravine* between Zion and Mount Moriah, some colossal remains of ancient Jewish masonry, we proceeded to examine them. They are in the present Jews' quarters, and proved to be a part of the herculean wall built by Solomon to support the earth on the west side of Mount Moriah, when it was necessary to give the summit a greater superficial area in order to accommodate the temple and its dependencies. The probable manner in which this terrace was preserved, is, that when the Temple was destroyed, and the walls of the external portico which surrounded the whole area, the stones and rubbish were thrown over into and filled up the ravine. These being removed when the city was last rebuilt, the substructions were again brought to light. The Jews who have occupied Jerusalem since the time of the Roman rule, have ever held these remains as the most sacred thing left of the city of David and Solomon. The wall is composed of enormous square blocks of cream colored compact limestone. While viewing them we saw several Jews devoutly praying, with their faces turned to this wall, and when they retired they kissed it. Remarking a particular spot where they all kissed the stone, we went up to it when they had retired, and found it *quite polished* by the contact of devout lips for ages. We broke off a large piece, in order to take it home, not only as an evidence of this fact, but to have what no one can dispute, a piece of one of the great stones of the temple, perhaps one of those sent by Hiram to David.

While I was observing the devout Jew so fervently and unostentatiously praying, and recollecting how much more they are despised and oppressed in their own city than any where in Christendom, or perhaps in the world, it recalled to my mind that passage in Scripture where it is said, "Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts. In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirts of him that is a Jew, saying, We will go with you: for we have heard that GOD is with you." This prophecy was afterwards signally fulfilled; but in order that other prophecies might be verified, the heart of the Jew was hardened, and he has ever since been wandering among nations "of all languages." When "the fulness of the Gentiles" shall come, and GOD's own peculiar people shall again be brought "from the east country and from the west country," to rebuild and worship in their own temple, as it is promised to them, why may not the same thing apply again, that ten men shall take hold of the skirt of a Jew, in order to be saved?

What Christian is there, then, who should *despise* a Jew? *Pity him* we all must; for his present punishment is a hundred fold greater than ever fell to the lot of any other portion of the human race, though through blindness of heart he cannot see it; hence the degradation which is heaped upon him for his apparent grovelling forbearance under the greatest insults and injuries.

Last Sunday morning, we attended divine service at the house of the Rev. Mr. Whiting. The Rev. Mr. Nicholaeson, a German, sent here by the London Society, on a mission to the Jews, performed the services of the day before a congregation of only ten persons; giving us an excellent discourse from 2 Corinthians, 4th chapter, 14th and 15th verses.

REPENTANCE.

Repentance hath a purifying power, and every tear is of a cleansing virtue; but these penitential clouds must be still kept dropping; one shower will not suffice; for repentance is not a single action, but a course. We may compare the soul to a linen cloth; it must be first washed, to take off its native hue and color, and to make it white; and afterwards it must be ever and anon washed, to preserve and to keep it white. In like manner, the soul must first be cleansed from a state of sin, by a converting repentance, and so made pure; and afterwards, by a daily repentance, it must be purged from those actual stains that it contracts, and so be kept pure. It is an enjoyment and privilege reserved for heaven, not to need repentance; and the reason of this is, because the cause of it will then be taken away. But here, this pitch of perfection is not to be hoped for. We cannot expect that GOD should totally wipe these tears from our eyes, till he has taken all sin out of our hearts. Till it be our power and privilege not to sin, it is still our duty to repent.—*South.*

COMMUNICATIONS.

For the Churchman.

IDOLATRY MORE LIBERAL THAN CHRISTIANITY.

And all the people brake off the golden ear rings, which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a golden calf.—*Exodus* xxxii. 3.

"Where are those worldlings, that cannot abide to be at any cost for their religion; which could be content to do GOD chargeless service? These very Israelites, that were ready to give gold, not out of their purses, but from their very ears to mis-devotion, shall once condemn them—O sacrilege succeeding to superstition! Of old they were ready to give gold to the false service of GOD; we to take away gold from the true: how do we see men prodigal to their lusts and ambitions, and we hate not to be niggards to GOD!"

Such, Mr. Editor, is the reflection upon the verse above quoted, which two centuries ago suggested itself to the mind of the pious Bishop Hall, when he compared the spirit and conduct of the men of his own time with those of the Israelites. We live in a later age, a wiser, better, more enlightened age, say they, who pretend to know. "By their fruits shall ye know them." Surely to rob GOD of his due, to provoke, to anger Him, to whom we owe our all, by neglecting to pay into his treasury the tribute he requires, is indicative of inward folly, wickedness, and darkness, rather than of wisdom, goodness, and light. Has the boasted progress of the age left *sacrilege*, as well as superstition, behind? Sacrilege! Who in these times dare plunder GOD's holy temple? Few, we grant. Alas! they have little temptation; so mean is too often the outfit for GOD's service, that the poorest cottage near would better reward the plunderer, than the house where GOD's honor dwelleth! But is this the only form that the spirit of sacrilege assumes? No, its shapes are various as its votaries numerous.

What crime stands recorded against his name, who spends his all upon self; that he may enthrone in state this idol, for his own and others' worship? Or against hers, whose thoughts, and time, and means are all bestowed upon self-adornment, self-adulation, self-aggrandizement? What against theirs, (a countless host!) who, professing to consecrate to GOD themselves, their souls and bodies, all they are and all they have, keep back a part, as Annanias and Sapphira of old, and thereby lie to GOD, as well as defraud him? Against all these stands recorded the fearful sentence, "Guilty of sacrilege!"

Reader, are you thus guilty? Do you deny to GOD's treasury a portion of those means which he has lent you both for your good and his glory? Do you suffer the talent he has entrusted to your stewardship, to lie unproductive of good to the household in which you are a steward? Or, do you promise to give, and profess to serve, while your conduct belies your promise and profession?

If so, what do you gain here? "Give, and it shall be given unto you;" and, on the other hand, *withhold, and it shall be withheld.* What will you gain hereafter? "The unprofitable servant shall be cast into outer darkness." The Israelite, who gave his gold for his idol, will condemn you. Nay, the very heathen, who bows down to wood and stone, whom you pity or despise, will condemn you: for he sits in darkness; he boasts not of the enlightened spirit of the age.

"Spirit of the age!" Vain boast! Condemn, it may: save, it cannot. Would you be saved, it must be by the SPIRIT OF GOD, through the merits of JESUS CHRIST. And if saved by the Spirit, you must "walk after the Spirit;" you must show that you have the spirit of adoption, by striving in all things to obey your heavenly Father, by "doing good unto all men, especially to them who are of the household of faith;" and by "presenting your bodies" (*i, e,* all you have and are) "a living sacrifice, holy, acceptable unto GOD, which is your reasonable service." DIO.

Beautiful Coincidence.—During the morning service yesterday at Christ Church, Salem street, an incident occurred, which would have been interpreted by the ancients as a signal of divine approbation. The Rev. Mr. Marcus of Nantucket, the officiating minister, gave out to be sung the 84th Psalm, in which is the following stanza.

"The birds more happier far than I,
Around thy temple throng;
Securely there they build, and there
Securely hatch their young."

Whilst he was reading this Psalm, a dove flew in at one of the windows and alighted on the capital of one of the pilasters, near the altar, and nearly over the head of the reader. A note of the psalm and hymn to be sung had been previously given, as is customary, to the choir, otherwise it might have been supposed that there was design in the selection, for the minister announced, for the second singing, the 75th Hymn, commencing,

"Come, Holy Spirit, heavenly Dove,
With all thy quick'ning powers;
Kindle a flame of sacred love
In these cold hearts of ours."

The preacher was unconscious of the presence of the bird until the close of the services; and then the innocent visiter was suffered to "depart in peace."—*Christian Witness.*

Convention of Michigan.—The Convention of this diocese met at Marshall, on the 6th June, and continued in session three days; on each of which, in addition to the business of the Convention, divine service was performed and one or more sermons preached. All the clergy entitled to seats were present except two.

Standing Committee. Rev. Messrs. O'Brien, Bury, Hollister, and Cole, and Messrs. Sanger, Trowbridge, and Campbell.

Delegates to the General Convention. Rev. Messrs. Cuming, O'Brien, Cole and Hollister, and Messrs. Sanger, Trowbridge, Jewett and Miller.

The Rev. Mr. Cuming, in a letter to the Editor of the Gospel Messenger, says,—"The utmost harmony and good-will prevailed during the whole session of the Convention. Each meeting for business was opened with prayer by the bishop. The religious services were generally very well attended, the interest evidently increasing towards the close. In addition to the services on Sunday, confirmation was also administered to one person, Dr. H., formerly of Geneva, and one of the physicians who attended the ever to be lamented Hobart, in his last sickness."—*Banner of the Cross.*

Colonial Church Society.—Thursday, this society, which is instituted to send out clergymen, catechists, and school-masters to the colonies in need of such assistance, held a public meeting in the Hanover-square Rooms, for the purpose of forming a ladies' association, to be called the "Ladies' West End Association," to promote the objects of the society. Henry Pownall, Esq., in the chair. The chairman detailed the objects for which the society was established—to furnish in the whole or in part the maintenance of clergymen, catechists, and schoolmasters in the British colonies, to aid in the erection of churches, and to procure for the missionaries, if necessary, Bibles, school-books and religious tracts. Lady Barham was elected president, and the following ladies are among the vice-presidents:—Lady Roden, Lady Finch, Lady Bayley, Lady Radstock, Lady Teignmouth, the Hon. Mrs. Noel, &c. Lady Hope was elected treasurer. A committee was appointed consisting of the following ladies:—Lady Bevan, Lady Bryant, Lady Grant, Lady Hart, Lady Raffles, Lady Barry, the Hon. Mrs. King, the Hon. Miss Hope, Mrs. Pownall, Mrs. Labouchere, &c.

The Church.

THE CHURCHMAN.

SATURDAY, JULY 13, 1839.

THE CHURCH AT HUNTINGTON.—We had the pleasure on Tuesday last of being present at the consecration of this venerable edifice, which has been recently repaired through the exertions of a few liberal Churchmen in the neighborhood. The interior of the building has been preserved without any alteration in its ancient structure. We understand the vestry contemplate further improvements, in which we hope they will receive aid from our city. The circumstances which gave a peculiar interest to the consecration are mentioned in the notice of the event under the Episcopal Acts, and in the annexed eloquent extract from the sermon preached on the occasion by the bishop. The extract has been kindly furnished at our request.

"In the reasonable confidence that in the holy place now in solemn manner set apart unto the LORD, this name will be hallowed by the faithful use of those best of services which have been framed by the most gifted and eminent of his people, I give joy on this interesting occasion to my respected and beloved brethren, the rector, lay officers, and members generally of this parish. The day is one of peculiar interest to myself. More than twenty-six years ago, being in the lowest order of the ministry, I visited, for the first time, by appointment of the bishop of the diocese, this ancient, and then vacant, and almost desolate church. It had then attained to the age of probably fourscore years, and of course had been erected long before our branch of the Catholic Church had been favored with that order of the ministry to which ancient catholic usage has assigned the solemn consecration of the temples of the LORD. Of course its consecration at the time of its erection could not take place. It experienced the destructive influences which proved well nigh fatal to a large number of our parishes, of the confused and unsettled period of the revolutionary war. Something was done for its reinstatement in the early part of the present century. Either numbers, however, or ability, or disposition—the great day will disclose which—was wanting in those to whom the Church looked for carrying on the good work then recommenced; and when I first visited it, its venerable walls had for years scarce ever resounded with the prayers, praises, and instructions of the Church.—Well I remember how my heart was then filled with the desire that those blessed sounds should be brought back to this their ancient home. The desire, as did every good desire, found a ready sympathy in the faithful and devoted breast of my diocesan. Efforts were made, under his auspices, by clerical services, and lay reading, to restore it to its wonted objects. The response here made, however, was feeble, faltering, irresolute. The labors bestowed, faithful and true as they were, seemed all for nought. Its downward progress was mournfully rapid. As I came, from time to time, I was grieved with seeing its condition more and more unpromising. The birds found here an undisturbed building place for their nests, noisome insects and vermin roamed through it unmolested, the reckless mind of childhood seemed delighted with its desolation, and emulous in adding to its indignities. But a voice from heaven at length said to the destroyer 'Thus far shalt thou go and no farther.' Divine providence and grace gave in most valuable accessions to the parish the means, and stirred up the good will, whose issue makes our hearts now glad with a gladness well symbolized by the bright shining of this cheerful day. Nor let me forget the agency in this good work with which GOD has honored his servant, the excellent and faithful missionary who, true to this portion of his charge in its hour of darkness, now rejoices with godly joy, and with a true pastor's heart, in the bright hopes with which that darkness has been succeeded. GOD bless and prosper that worthy brother in his holy work! GOD bless and prosper you, ye good sons and daughters of Zion, who have so nobly come up to the help of the LORD! GOD bless and prosper you all, beloved brethren, who are here to enjoy the blessings of a house of prayer—a holy temple in which the name of the LORD is called upon as it was wont to have been in the purest days of the Gospel, as it has been by martyrs in the glorious triumphs of their sufferings for the truth, and as good men have, for ages, called upon it for their support and direction in the way that leadeth unto life. Long may this be the honored spot whence beams of divine truth will go forth for enlightening and guiding the sons of men in the ways of Christian faith and duty; whence the pure offering of devout and holy affections will ascend, through our great Advocate, to the throne of the Eternal; and where the effusions of the Spirit of GOD will be abundantly vouchsafed to do their blessed work of converting, renewing, and sanctifying the heart, and directing the life!

"May thus the permanent blessing of GOD rest upon the solemn transaction of this day! Ordered and guided by faithful and true pastoral services—and these sustained and encouraged by all that a devoted people can do in their proper sphere, and with the full appropriation of the means of usefulness afforded them, may this parish ever be among the most prosperous and efficient in our communion, and be the means of extending widely the blessed influences of pure and undefiled religion, and thus of the true hallowing of the name of our Father in heaven, and of commencing, in the Church militant, with the holy tie of pastoral and paternal affection, an union in those bonds of unearthly love which constitute the blessed fellowship of the spirits of the just made perfect! May GOD's name be here so faithfully hallowed, that in the services of this sanctuary, the hearts of many may be attuned to those services which laud and magnify that glowing name in heaven his dwelling place!"

MARYLAND.—"A Member of the Convention" informs us that he has read with interest the different communications that have appeared in the Churchman concerning the late Convention in Maryland, and he devotes an article to a review of these communications.

In the first place, he finds fault with the account taken from the Episcopal Recorder for inaccuracy and defect in its statements. The caution, however, which we prefixed to that account exempts us, we think, from the obligation of inserting the strictures of "A Member of the Convention."

He approves of the communication of "W.," as far as it goes.

Of "A Friend to Order," he remarks, that the very premises which he assumes constituted the identical question before the Convention. "For although the provision of the Constitution of the Church in Maryland is perfectly plain, requiring an annual election, yet Dr. Johns was in the chair, * * * and his friends contended that the article in the constitution referred to a vacancy in the presidential office, which, they said, did not then exist." Hence the vote, of which "A Friend to Order" says that it was taken to decide whether the Constitution of the diocese should be obeyed or not, was really designed to ascertain the sense of the Convention as to the meaning of the constitution.

Our correspondent agrees with "A Friend to Order," that "the whole of this disorder and waste of time would have been obviated by starting right in the first instance." He contends, however, that the right way of starting would have been to enter at once into a new election, and charges the ill consequences that followed on those who opposed this measure.

We hope that "A Member of the Convention" will be satisfied with this explanation, which we have preferred to give in the present form in order to prevent discussion on other topics extraneous to the mere question of order. "A Friend to Order" was admitted under the impression that the question which he moved was not involved with others of a more general nature.

THE NEW YORK REVIEW.—The July number of this periodical contains a capital analysis of the "Tracts for the Times." The reviewer is no trimmer; he speaks out manfully and so describes the views of the Tracts as to let it be seen that he distinctly and intelligently approves what he describes. We are glad of this, not more for the sake of the Tracts than of the New York Review, the position of which in the Church is now sufficiently manifest. Annexed is the table of contents:—

I. *Goethe.* Goethe's Werke und nachgelassene Werke.

II. *Greek Anthology.* Anthologia Græca ad Palatini codicis fidem edita.

III. *Steam Ships of War.* Message of the President of the United States, to the two Houses of Congress, at the commencement of the Third Session of the Twenty-fifth Congress.

IV. *The French Revolution.* 1. History of Europe. By Archibald Alison, F. R. S. 2. Histoire de la Revolution Française. Par M. A. Thiers. 3. The French Revolution; a History. By Thomas Carlyle.

V. *Oxford Tracts.* Tracts for the Times. By Members of the University of Oxford.

VI. *Matthias Claudius.* Claudius Sammtliche Werke.

VII. *Delafield on the Antiquities of America.* A new view of the origin of the Antiquities of America. By John Delafield, jun.

VIII. *Critical Notices.* 1. Hackley's Trigonometry. 2. Channing on the Reformation of Medical Science, 3. Tappan's Review of Edwards on the Will, 4. Miss Sedgwick's Means and Ends, 5. Millington's Civil Engineering, 6. Caswall's American Church, 7. Hawks' Ecclesiastical History, 8. Gallup's Institutes of Medicine, 9. Mrs. Ellet's Characters of Schiller, 10. Miss Fuller's Translation of Eckerman, 11. Edwards and Park's German Selection, 12. Anthon's Greek and Latin Lessons, 13. Lanman's Michigan, 14. Pierce's Grammar of the English Language, 15. Mrs. Tuthill's Young Lady's Home, 16. Smith's Northmen in New England, 17. Thompson's History of Long Island, 18. Baird's Memoirs of Mrs. Rumpff and the Duchess de Broglie, 19. Phantasmion, Prince of Palmland, 20. Davies' Mental and Practical Arithmetic, 21. Davies' First Lessons in Algebra, 22. J. Q. Adams' Jubilee Address, 23. Boutourlin's Library, 24, Reed's Romance of History, 25. Exclusion of Atheists as Witnesses.

IX. *Quarterly Chronicle.* Quarterly List of New Publications,

☞ We ask attention to the advertisement in another column, of a teacher who desires employment.—To those who know what education is, the services of this gentleman would be a valuable acquisition. He is a gentleman in his feelings and manners, and a teacher by profession; as fit to discharge the duties of true education as he is unfit to play a part in the hollow mechanism which too often usurps its place.

CLERICAL CHANGES.—The Rev. R. C. Shimeall has received and accepted a unanimous call to the rectorship of Trinity Church, Brooklyn, L. I., as successor to the Rev. Thomas W. Coit, D. D.

The Rev. John Grigg has resigned the rectorship of St. James' Church, Arlington, and has accepted that of St. James' Church, Woodstock, Vermont, and entered upon the duties of the same, on the 1st of May last. He requests that all communications be directed to him there.

TRACTS FOR THE TIMES.—We had hoped that before this time publishers and booksellers would have been sufficiently alive to their own interest to commence an edition of the "Tracts for the Times."—In this, however, we have been disappointed, and our hopes are now staked entirely on the fate of the annexed prospectus. We earnestly hope that every true friend of the Church will subscribe and exert himself to obtain subscribers. The subscription has had a good beginning, very good: but the undertaking is a large one, and cannot go forward without the utmost alacrity on the part of its friends. Every name helps, and we hope that no one will keep back his name with the intention of buying a copy of the work when it is published. Persons who reside in the city may without inconvenience call at the office and enter their names, and they who reside at a distance may send their names by mail. One of our bishops has subscribed for four copies; let a tithe of our wealthy laymen show the same spirit, and the first number of the work will be out in a fortnight. A lay friend gave us his name for two copies, one for himself and one for his clergyman, (a good thought and worthy of imitation,) remarking, as he did so, that these tracts would bring up the Church to the primitive standard. We say again, let every man who loves the Church and who can afford to do so, SUBSCRIBE.

LOUIS SHERMAN, PUBLISHER,
Protestant Episcopal Press, 142 Fulton-street, N. Y.

Proposes to publish, by subscription, for RUFUS DAWES, *a selection of the most interesting and valuable among the writings that have appeared within a few years in England, and which are commonly known under the name of the* OXFORD THEOLOGY.

These writings have produced a very remarkable movement in England, towards a revival of the spirit and practice of PRIMITIVE CHRISTIANITY, and of the ENGLISH REFORMATION. They have naturally attracted attention in this country, and there is danger of a spirit of controversial bitterness being awakened in regard to publications, which, if they were generally known and read, would tend to allay every harsh feeling, by the spirit of holiness, charity, and godliness, that animates them.

PLAN AND TERMS OF PUBLICATION.

This series of writings will make from *six* to *eight volumes, octavo,* of 554 *pages each,* on good paper, with a large page, and fair type. It will commence with the publication of the *Tracts for the Times, by Members of the University of Oxford, and Plain Sermons, by contributors to the Tracts for the Times.*

These two works, as far as they have appeared, will probably make *three* volumes. The future numbers of each series, as they appear, are embraced in the plan of this republication.

In addition to these, a selection will be made of the most important publications connected with the "Tracts for the Times;" such as *Keble's* Sermon on Primitive Tradition—Version of the Psalms of David, etc.—Lyra Apostolica, etc.—*Pusey's* Letter to the Bishop of Oxford—Treatise on Holy Baptism,—Patience and confidence the Strength of the Church—On the Danger of Ridicule in Religion, etc.—*Newman's* Lectures on Romanism, etc.—Letter to Dr. Faussett, on certain points of Faith and Practice, etc.—together with, perhaps, two or three of the most important articles from the British periodicals, in relation to them. These various works will be more particularly announced before the publication of "Tracts" is completed.

The price to subscribers will be \$1 67 per volume. Subscribers will thus receive, for *ten* or *fifteen* dollars, a series of choice works, which could not be imported for four or five times that sum.

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Subscribers are requested to send in their names as soon as possible, that the publication may commence at the earliest day.

Orders for these publications, and all communications, to be addressed to RUFUS DAWES, *Prot. Epis. Press,* 142 *Fulton-street, New York.*

ITINERANT MISSIONARIES.

We have lately been favored with the Seventh Annual Report of the Society established at Toronto for Converting and Civilizing the Indians, and Propagating the Gospel among Destitute Settlers; embracing a brief record of its operations for the year ending in October last. During this period, the funds of the society have been almost exclusively appropriated to the objects detailed in the former part of its title,—the converting and civilizing the Indians; and the report itself affords sufficient evidence that this application of the resources of the society has not been without the most gratifying results. The duty of propagating the Gospel among destitute settlers has, in the interval, within the proper bound of the operations of this association, devolved upon the missionaries furnished by the Upper Canada Clergy Society; and the journal of that devoted missionary, the Rev. H. H. O'Neill, most fully proves the great advantages resulting from such itinerant labors. We must confine our extracts, at present, to that part of the report which refers to the services of Mr. O'Neill, intending, hereafter to draw more largely upon its pages:—

"During the last year the Rev. H. H. O'Neill, has extended his labors through the Niagara, Gore, and Home Districts—meeting every where with a hearty welcome from the inhabitants; but at the same time encountering difficulties which, to a person of less energy and experience, would have proved very discouraging. Inquiring at O——, whether we had any Church-people resident in the village, the innkeeper answered—'I am neither an Englishman, nor an Episcopalian, but a Yankee: as to religious creed I have none—and in regard to your Church, there is not a single member belonging to it in the town.' Not entirely crediting this account, Mr. O'Neill again returned, and having given notice, preached to the largest congregation that had ever assembled in O——; and discovered no fewer than twenty-five families of Church of England people, many of whom met for the first time, in mutual surprise to find each other of the same religious persuasion. Sometimes incidents of a very touching nature occur to the missionary in his travels. Being requested to baptize seven children in the Township of Essa, Mr. O'Neill read prayers and preached. When he knelt down, no person joined in the General Confession, or in the Lord's Prayer; as he proceeded, there were no responses—a dumb spirit pervaded the whole assembly: at length a woman, who, with some others, had brought her child to be baptized, giving her sleeping infant to another female in the crowd, took hold of a Prayer-book which he was reading, and made the proper responses, whilst her voice and hand trembled exceedingly. Shortly after this, a man drew a Prayer-book from his pocket, and followed her example; a third soon after joined. But in Cambo-rough, where he had service at a subsequent period, there was no Church-woman to set a good example, nor a Prayer-book seen in the congregation. At Dunville the congregation is large and attentive, and the responses devoutly made. In this neighborhood there are many Church-people, who have enjoyed Christian privileges, and hail the appearance of the missionary with joy; others come to see and hear, and depart without much seeming impression: and with many even the Sabbath disappears with the clergyman. Something permanent is necessary, and to this Mr. O'Neill judiciously attends—and endeavors, in every settlement, to make arrangements for the regular assembly of the people on Sunday. Some discreet and pious person engages to read the service and a sermon. In some places this duty is taken in turn by several persons, and a Sunday school is commonly added, and all this is attended with the happiest effects. This excellent plan is recommended as opportunity offers by all the missionaries, and begins to obtain in many parts of the province, where the services of a clergyman cannot be procured.

"Evening prayer was read and a sermon preached on the 23d of April, at Port Colborne, which is advantageously situated, where the Welland Ship Canal joins Lake Erie, and as several children in the village were unbaptized, Mr. O'Neill gave notice, at the request of the parents, of service next evening. On this occasion a striking proof was afforded, in the presence of a large congregation, of the preference given to the Apostolic Ministry of our Church. The parents had frequent opportunities of attending preachers of other denominations, but they deferred the baptism of their children in the hope of one day meeting a clergyman, and now with delight they brought them forward. Very kind feelings were expressed next day towards our ministrations; 'Sir,' said an American, 'I have been nine years in this province listening to preachers of all sorts, but in your prayers and doctrines I heard something becoming the dignity of GOD.'

"A meeting was held in the township of Esquesing on the 25th July, for the purpose of entering into a subscription for building a church. On a former occasion the sum of £107 currency was subscribed, but as no hope of a clergyman was afforded, the matter was given up. Now, however, that they have heard of a society at home which devotes its attention to the religious wants of Upper Canada, they have taken great courage. One of the persons present gave an eligible site along with his subscription. Upwards of £20 were added on the spot, by those who had not subscribed to the former list, and when the meeting had broken up, a farmer came over from the crowd and whispered to Mr. O'Neill, that if seasoned lumber and other materials could be procured, he would himself put up the frame of the church this autumn, at his own expense, and wait the convenience of the subscribers to reimburse him, modestly adding, that he had this in contemplation, but did not like to appear to take too much upon himself by stating it before the meeting.

"Some time ago this worthy man, in the forty-sixth year of his age, came forward in the presence of a large congregation to be admitted a member of the Church of CHRIST by baptism, and his life has been consistent, both before and since that profession. It would render this report far too long to make further extracts from the interesting journal of this excellent missionary; the few which have been taken, leaving a multitude equally interesting untouched, will be sufficient to show the vast benefit which accrues from the travelling of even one clergyman. Every page corroborates the religious destitution of the colony, and the great ignorance which prevails respecting the Church. Mr. O'Neill states, that many Baptists were agreeably surprised that the Church service was not delivered in Latin. The children of hundreds of emigrants, who are members of our Church, are growing up in perfect ignorance of her doctrines, discipline, and government, from the want of clergymen, and the parents are gradually becoming lukewarm and indifferent. On the whole, Mr. O'Neill urges the need of ten or twelve additional clergymen, as immediately required in the region through which he passed, and gives evidence that as many more would be wanted in a very short period, and so on at brief intervals till three or four clergymen are settled in each township."

We have often remarked upon the excellence of the itinerant system in the peculiar state of this country,—as supplying those occasional ministrations which there are no resident clergymen steadily to perform. We have demonstrated more than once the necessity, in almost every district of the province, of a large number of additional laborers of our communion; but until these can be supplied,—and under the most favorable circumstances their early appointment to these vacant fields of duty cannot be hoped for,—this plan of itinerant ministrations is what is best calculated to supply the want. To this end the exertions of the Society for the Propagation of the Gospel in Foreign Parts are, in this province, mainly to be directed; and very sure we are that a local branch within each district, for forwarding the same end, would meet with an extensive and cheerful support.—*Church.*

SUMMARY.

Death of Mrs. Savage.—We are filled with grief in announcing the death of the wife of the Rev. Dr. Savage, one of our beloved brethren, the missionaries in Western Africa. But a few months have passed, since she left our shores, to devote her life to the cause of JESUS among the inhabitants of that darkened continent. The experience and medical skill of her husband, rendered us perhaps too confident in hope, that her life might be less exposed than that of many who had gone before her. But GOD has seen best to gather her to himself, and left her husband and friends, and the Church, in their mourning, the sweet consolation which her excellence and peaceful departure give, and the privilege of yielding her and all, in entire submission to the will and appointments of ALMIGHTY GOD. Much as we may and must mourn over such a loss, he who walks amidst the candlesticks, best knows how to manage and arrange the lights. Oh, that we may have more faith in his presence and power in this blessed cause, in which our departed sister gave herself even unto death! Let the Church unite in prayer for the consolation of her bereaved husband, and for the raising up of other laborers to undertake and carry on the work for suffering Africa!—*Episcopal Recorder.*

St. Paul's Church, Goochland, Va. was consecrated on Sunday, June 16, by the Bishop of that Diocese. On the same day he confirmed *five* persons in the same place.

On the 16th June, Bishop H. U. Onderdonk confirmed *twelve* persons at Eaton, Pa,

Utica Gospel Messenger.

Ordination.—At a special ordination, held in Trinity Church, in this city, on Wednesday last, Thomas Clapp Pitkin, Charles Prindle, and Isaac Henry Tuttle, were admitted to the Holy Order of Deacons, by the Rt. Rev. Bishop Brownell. Morning prayers were read by Rev. William Croswell, of Christ Church, Boston, and an appropriate and impressive sermon preached from John xxi. 15, 16, 17, by the rector of the parish, the Rev. Dr. Croswell, to whose church the candidates have all heretofore belonged. The bishop was assisted in the administration of the communion by Rev. Dr. Croswell and Rev. William Croswell. Mr. Pitkin is grandson of the Rev. Bela Hubbard, D. D. formerly rector of Trinity Church, in this city; and Mr. Prindle is a descendant of Mr. Joseph Prindle, of West Haven, one of those primitive men who conformed to the Church in the days of Rev. Dr. Johnson, and who was for a long time Warden of the Church in West Haven. The Rev. Chauncey Prindle, that faithful and devoted servant of the LORD, who died a few years since, at a good old age, belonged to the same family. May these young men (and all others) follow the good example set before them by these departed servants, in all faithfulness and steadfastness in the LORD, and in all devotedness to the cause of CHRIST and his Church.—*Chronicle of the Church.*

The Protestant Reformed Dutch Church.—The annual meeting of this Church, was recently held in the city of New York. Among other statistics, the report of the committee on the state of religion in the Church, represents that during the year about 1500 have been added to the communion—that there are about 250 Sunday schools, and from 12 to 15,000 Sunday school scholars connected with their churches.—*Banner of the Cross.*

Episcopacy in Abyssinia.—Dr. Buchanan relates that the bishop at Cande-nad was desirous to know something of the other Churches beside that of England, which had separated from Rome. "I was ashamed," says he, "to tell how many they were. I mentioned that there was a *Kasheesha,* or Presbyter Church, in our own kingdom, in which every *Kasheesha* was equal to another." The bishop then asked if there were any *Shimshanes,* or deacons, in holy orders; and upon finding there were none, he expressed the greatest astonishment. "And, what! is there nobody to overlook the *Kasheeshas?*" "Not one," was the answer. "And who is the Angel of their Church?"—alluding to the form of the seven Churches in Asia. "They have none," replied the doctor. "There

must be something imperfect there," rejoined the venerable prelate. We are presented with a similar fact in the history of the Abyssinians.

Banner of the Cross.

London Prayer-book and Homily Society.—We learn from the London Episcopal Magazine that the books issued by the London Prayer-book and Homily Society for the year ending May, 1839, amounted to 164,386, making an aggregate since the formation of the Society in 1812, of 2,214,718. The receipts were £2,466 13 10; the expenditure, £2,539 19. The Society publishes the Prayer-book in whole or in part, and the homilies also together or separately. Great good has resulted from the homilies thus issued as tracts, and they are said to commend themselves strongly to the plain, unsophisticated sense of the people. The above is a part only of what is actually done for the distribution of the Prayer-book by the Church of England; the societies for the promotion of Christian knowledge, and for the propagation of the Gospel in foreign countries contributing largely to this purpose.

English Paper.

Rhode Island Convention.—The Convention of the Church in Rhode Island was held in St. John's Church, Providence, on the 11th ult., the session occupying two days. The sermon was preached by the Rev. Mr. Jansen, formerly of the Methodist Church. The bishop, all the clergy, and a full delegation from the parishes, were present on the occasion. The most important measure adopted by the Convention appears to have been its junction with the Missionary Society, under the title of "The Missionary Convocation of the Church in Rhode Island." Two new parishes, one in Wakefield, the other in Providence, were received into union with the Convention. Divine service was repeatedly performed, and sermons preached—in one instance by the bishop.—*Banner of the Cross.*

It is stated in a late English paper that the Congregational Board have excluded certain dissenting ministers from membership and the privileges appertaining to it, because they used in their chapels the liturgy of the Church of England.—*Ibid.*

Upper Canada.—The Venerable Dr. Strachan, Archdeacon of York, Upper Canada, sailed for England in the Great Western on her last passage from New York for the purpose of receiving consecration as bishop of that province. The long-tried zeal, talent, and piety of this learned and ever-watchful friend of the interests of the Church in that portion of the vineyard most justly entitle him to this appointment, in which we doubt not he will prove himself to the divine Master as one that will not need to be ashamed. We most sincerely congratulate our Canadian friends upon this arrangement, which gives them the more ample Episcopal supervision which their situation requires.

We shall be happy to announce the return of Dr. Strachan, and then again to offer our congratulations to our brethren on the north of Ontario and its outlet, praying most fervently, in the mean season, that there may be no unhallowed efforts to disturb the peace and prosperity of that interesting section of the land, and that the LORD of Hosts will in his good providence "scatter the people that delight in war," and most of all, the people that would carry war into the dwelling places of their neighbors, seeing that "they dwell quietly by them."

For another thing we are glad, and that is, the encouragement given to our brother of "The Church," that he can enlarge it in size, and of course will enrich it in matter and interest. We can enter into his feelings in the toils and vexations of the department of labor to which he is devoted. We pray for his support and comfort under them all.

Utica Gospel Messenger.

The Cost of Folly.—Daniel Eaton of Potsdam, Pa., recovered of George L. Hughes, on an action for damages tried on the 3d ultimo, $200. It was a singular case. Hughes procured a horrible-looking mask, and appeared suddenly before a daughter of Eaton, as she was returning on a Sunday evening, from a conference meeting. The consequence was, that she was frightened and fell senseless to the ground, and her nerves received such a shock that she was confined to her room for several weeks. The action was brought to recover the expense attendant upon her illness, and the jury awarded the damages above stated.

We are always glad to see such conduct properly chastised. Among all the follies of the thoughtless, and all the errors of education, we know of none deserving more reprobation than that of attempting to frighten—especially the young. This case, though indeed "singular" in its exhibition of a becoming administration of the law, is not so in its occurrence in similar acts of thoughtlessness and mischief.

Ibid.

Board of Missions.—The Chronicle of the Church of the 22d ult. informs us that the annual meeting of the Board was held in New Haven on the 20th ultimo. We give below the notice of the proceedings as furnished by the editor of the Chronicle.

We shall at present say nothing of the contemplated appointment of a foreign bishop, more than to express our very serious doubt whether a bishop for foreign parts, resident in America, and sending out clergymen to the East, is a safe operation. One question perpetually comes to us. Have we not more heathen in our own land and more tending to heathenism than we can possibly provide for?—We leave this matter to wiser heads, but we must say that the same common-sense principle which requires a man to provide for his own family, demands of the Church a primary effort for those who need more than we seem at present able to provide.

"The annual meeting of the Board of Missions of the Protestant Episcopal Church in the United States, commenced its session on Wednesday afternoon of this week. The meeting was called to order by the president, the Rt. Rev. B. T. Onderdonk of New York.—The principal part of the afternoon was occupied by reading the report of the secretary and general agent of the domestic department of the Board. We have not room for even a summary of it. We observed, however, that all the funds received during the past year, from all the sources, amounted to $38,444 95;—that there is now in the treasury $13,494 53, but that nearly or quite all of this will be required to pay the salaries that become due to the missionaries on the 1st of July. During the past year thirty missionaries have been appointed, and twenty-six have ceased to be connected with the Board. The present number is sixty-two. In the same time thirty-seven new stations have been selected, and nineteen have ceased to be connected with the society. The present number of stations is one hundred and seventy-seven. The prospects of the Board are highly gratifying.

"The annual sermon was preached on Wednesday evening by Rev. Dr. Stone, of Boston. Evening prayer was read by Rev Dr. Hawks, and the lessons by Rev. Mr. Southgate. The preacher's text was taken from Isaiah xl. 9,—'Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy GOD, and to the holy One of Israel, because he hath glorified thee.' From this he took occasion to point out the connection of modern commerce with modern missions; to show how it had hitherto been among the mightiest obstacles in the way of foreign missions, but how that commerce itself is to be converted, and to become as powerful an auxiliary, as it has hitherto been an opponent to the spread of the Gospel. It was an interesting, eloquent, and stirring discourse, and was listened to with deep attention by a very large and highly-intelligent audience, for an hour and twenty minutes.

"Thursday morning was occupied with the report of the secretary and general agent of the Foreign Committee, the report of the Special Committee appointed at the last meeting of the Board, on the subject of missions in foreign countries, and other incidental questions arising out of these topics. We perceive that the committee recommend the appointment of a foreign missionary bishop. We must defer further notice until next week."—*Ibid.*

The Church in Maine.—The twentieth Annual Convention of the Protestant Episcopal Church in this diocese was held in Christ Church, Gardiner, on the 5th of June. The Convention was organized by the election of the Rev. Joel Clapp as president pro tempore. The Rev. Frederick Freeman, late of this diocese, was appointed secretary. Parochial reports from four parishes were read, but unfortunately, like these documents generally, they were so defective as to exhibit a very imperfect view of the several churches. The consent of the Convention was given to the separation of New Hampshire from the Eastern Diocese. A committee was appointed to inquire whether means could be raised for the support of a bishop, with the power to call a special meeting of the Convention. The following resolutions were unanimously passed.

Resolved, That this Convention do now proceed to the adoption of measures for the separation of this diocese from the Eastern Diocese.

2. That the secretary of this Convention make an application to the bishop of the Eastern Diocese, for his consent to such separation.

3. That the secretary of this Convention also make an application to the several state Conventions in the Eastern Diocese to obtain their consent to the same.

4. That in case such permission be granted by the bishop and by the Conventions of the other states of the Eastern Diocese, the secretary of this Convention do most respectfully and very affectionately solicit of our venerated diocesan that he will continue his Episcopal supervision, as heretofore, of the churches in this state.

A committee, consisting of the Rev. Messrs. Freeman and Gardiner, was also appointed to correspond with some of the English clergy in the Province of New Brunswick, in order to promote Christian fellowship, and the mutual prosperity of those portions of the Church of CHRIST.

The following gentlemen compose the Standing Committee.

The Rev. Joel Clapp, Rev. John W. French, Rev. William Horton, Rev. Frederick Freeman; Robert H. Gardiner, Esq., Dr. John Merrill, Phineas Pratt, Esq., Dr. Silas Holman.

The delegates to the General Convention, in the event of a meeting of that body during the ensuing year, are,

The Rev. Joel Clapp, Rev. John W. French, Rev. William Horton, Rev. Frederick Freeman, Robert H. Gardiner, Esq., Dr. John Merrill, Phineas Pratt, Esq., J. W. Hathway, Esq.—*Banner of the Cross.*

Bishop De Lancey's Primary Visitation.—The bishop of this diocese commenced his first regularly appointed visitation at St. Peter's Church, Oriskany, on Thursday the 20th. The Rev. H. L. Storrs read the morning prayer. The bishop preached and confirmed *two* persons. The rector, the Rev. S. McHugh, and the Rev. Dr. Rudd were present.

The day following the bishop preached in St. Paul's, Holland Patent, but the violence of the rain prevented a general attendance of the congregation.

On Sunday the 23d the bishop was at Rome, where he preached twice in Zion Church. The Rev. H. Hollis read prayers, and the rector, the Rev. N. B. Burgess, was present.

Monday, A. M. Festival of St. John Baptist, in St. Stephen's Church, New Hartford, the Rev. Henry Peck read the morning prayer, assisted by the Rev. Mr. Hollis, who read the lessons. The bishop preached, and confirmed six persons. The other clergy present were the Rev. Mr. Storrs, the rector, the Rev. M. A. Perry, and the Rev. Dr. Rudd.

There was something peculiarly interesting in the group presented at the chancel for confirmation: it consisted of *six young ladies*, apparently of nearly the same age. Their deportment evinced a happy combination of calmness and sensibility to the solemnity of the transaction, and the bishop's address to them was as appropriate as it was instructive and tender. Long may the impressions which we doubt not were made by the services of this morning, be borne in mind to the production of godliness of living. Larger confirmations we have seen, but one of more tender interest we have never witnessed.

On Tuesday, the 25th, the bishop visited St. Paul's Church, Paris Hill. The Rev. H. L. Storrs read the morning prayer, assisted by the Rev. Mr. Hollis, who read the lessons. The Rev. H. Peck, the rector, was also present.—The bishop preached to a good congregation. On the P. M. of the same day he left Utica on his way to the churches in Lewis and Jefferson counties.

Thus far the happiest impressions have been made, and we are most grateful for the privilege of saying that in this new and somewhat exposed labor (for we have had much rainy weather,) our diocesan is in apparently excellent health. May GOD long preserve it.—*Ibid.*

From the British Critic.

Mr. Crosthwaite has performed the very important service of editing Archbishop Potter's "Discourse of Church Government," (Tegg, where, however, *Mr. Crosthwaite's* edition must be inquired for.) He has corrected the scripture references, examined the notes, printed at length the authorities, and added remarks of his own; besides appending at the end of the volume, indexes of texts, of authors, and of the principal matters. We earnestly recommend all students in divinity to avail themselves of the assistance afforded them in this valuable and authoritative work.

Mr. Oakeley has just published a volume of sermons preached at Whitehall Chapel (Rivingtons,) which makes us very grateful to the Bishop of London for having ended the delicate and difficult arrangements, of which the preacherships have been the subject, by such an appointment. In a brief notice of this nature, we cannot do more than direct the reader's attention to the preface, in which the *Internal Evidence* for the divinity of the Church system is drawn out from the tendency of its doctrines to produce those graces which Scripture especially inculcates; in other words, he shows that to be Catholic is *the way*, and only way, to be evangelical.

That mild-tempered and candid man, Mr. Bickersteth, has lately published three works, all of course characterized by his peculiar views, viz. "Christian Truth," "A Voice from the Alps," and "Dangers of the Church." The second of these will be valuable to those who wish to know the state of the French and Swiss Protestant Home Missions, or "Evangelical Societies." Mr. Merle D'Aubigne, whose discourses are embodied in it, upholds the three first centuries as the time when the Church was "a living form." Mr. Bickersteth seems to be of the same way of thinking from his volume of Extracts from the Early Fathers.

How remarkable a contrast to such thinkers does the author of "The Natural History of Enthusiasm" present, who, speaking of the Fathers' views about celibacy, "says boldly," in a new work which we have noticed in another place, that "Popery, foul as it is, and has ever been in the mass, might yet fairly represent itself as a *reform upon early Christianity*." p. 79. We may here add how much we are obliged to this latter writer for his seasonable production, which must do good. He gives high praise to the authors of the Tracts for the Times for their opposition to rationalism, summarily disposes of Dissenters and Ultra-Protestants of all sorts, and brings out usages and opinions in the early Church which the Oxford writers have been amiably reluctant to insist upon.

We have several other pamphlets to announce in the same controversy, one is on the "Idolatrous Tendency of the Oxford Tracts;" another, on the Heathenism of the Reserve inculcated in them (by Mr. Bird,) we have noticed above; a third is, it seems, to show that their writers are *not members* of the Church of England; a fourth, by Mr. Fitzgerald, has the appearance of being the work of a young man, which the affix of B. A. to his name would confirm. It is not very deep, but the tone is good and Christian. Mr. Bird also exhibits an improved temper in the controversy, which is encouraging, and deserves the thanks of all lovers of peace.

Dr. Pusey, in a letter to the Bishop of Oxford, discusses at length most of the subjects in controversy, under the heads of the Rule of Faith, Justification, Sin after Baptism, the Sacraments, Baptism, the Lord's Supper, Apostolical Succession, Prayers for the Dead in CHRIST, Invocation, and Celibacy.

Two more Tracts for the Times have been published, No. 85, "On the Scripture Proof of Church Doctrines," and No. 86, "On the Indications of a Superintending Providence in the Preservation of the Prayer-book, and in the Changes which it has undergone."

We recommend to notice "Letters of a Reformed Catholic" Nos. 1–3, on the leading Principle of the Reformation, on Private Judgment and Authority in Matters of Faith, and on the Apostolical Succession; they are written clearly and solidly, and will prove useful for distribution. The last of these advertises, as likely soon to be published, "The Tree of Apostolical Succession, from an Engraving published in 1672." Such a table has been long a desideratum, and it promises to be an appropriate decoration for the chimney-piece or closet of the Churchman.

The "Vox Ecclesiæ" (J. W. Parker) is a collection of the judgments of our bishops against the ecclesiastical commission. It is well worth attention.

Dr. Dealtry has published a charge "On the Obligations of the National Church." It is full of interesting facts, and contains in an appendix remarks on our Church by an American writer, in which there is much that is valuable, not a little that is inconsistent.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Friday, July 19, Westchester, *Westchester county.* 20, Eastchester.

Eighth Sunday after Trinity, July 21, A. M. New Rochelle; 4 P. M., Mamaroneck. 22, Rye. 23, Whiteplains. Festival of St. James the apostle, Thursday, July 25, Bedford, ordination A. M., confirmation P. M. 26, North Salem.

Ninth Sunday after Trinity, July 28, Patterson, *Putnam county.* Tuesday, 30, Lithgow, *Dutchess county.* 31, Pleasant Valley, August 1, Christ Church, Poughkeepsie.

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county;* 4 P. M., Saratoga Springs; 5, Herkimer, *Herkimer county,* 3 P. M. Laying of corner-stone.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county.* Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton, Tuesday, 20, Malone, *Franklin county.* Thursday, 22, Plattsburgh, *Clinton county.*

Thirteenth Sunday after Trinity, August 25, Ticonderoga, *Essex county.* Wednesday, 28, Hampton, *Washington county.* 29, Granville. Saturday, 31, Fort Edward.

Fourteenth Sunday after Trinity, September 1, A. M., Sandy Hill; 4 P. M., Glenn's Falls, *Warren county.* Tuesday, 3, *Schenectady*, institution A. M., confirmation P. M. Thursday, 5, Marlborough, *Ulster county,* consecration A. M., confirmation P. M. 6, Walden, *Orange county,* ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, Sept. 8, Phillipstown, *Putnam county,* ordination A. M., confirmation P. M.

Sixteenth Sunday after Trinity, Sept. 15, St. Mary's Church, *New York.*

Seventeenth Sunday after Trinity, September 22, Astoria, *Queen's county,* institution A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—*Queens county.* Saturday, July 6, confirmed 7 in the Chapel of St. Paul's College, College Point.

Sixth Sunday after Trinity, July 7, in Grace Church, Jamaica, admitted to Deacons' Orders Geo. Sayres, an Alumnus of the General Theological Seminary. Morning prayer was read by the Rev. Hewlett R. Peters, the sermon preached by the bishop, and the candidate presented by his father, the Rev. Gilbert H. Sayres.

In the afternoon confirmed 8.

In the evening, in a chapel occupied by a colored congregation confirmed 12.

Suffolk county. Tuesday, July 9, consecrated St. John's Church, Huntington. The instrument of donation was presented to the bishop (in the absence, owing to infirmities incidental to his venerable age, of Dr. Daniel W. Kissam, senior warden,) by John R. Rhinelander, M. D., junior warden, and read by the Rev. Isaac Sherwood, Missionary at Cold Spring Harbor and Huntington. The sentence of consecration was read by the Rev. George A. Shelton, rector of St. James' Church, Newtown, Queens county; and the morning prayer by the Rev. Samuel Seabury, D. D., rector of the Church of the Annunciation, New York, assisted by the Rev. Charles Seabury, missionary at Setauket and Islip, who read the lessons; and the sermon preached by the bishop.

This church is one of the oldest churches in the diocese, having been built probably—for there is singularly uncertainty respecting its true history—more than a century ago; and of course long before we had bishops in this country. At the time of its erection therefore it was not consecrated. Having been for many years in a very neglected condition, and but rarely opened for divine service, a few zealous and enterprising members of the Church, recently moving into the parish, determined upon its thorough repair. This having been accomplished, its consecration was asked of the bishop of the diocese, and effected as above detailed. In the appointment of the clergymen—father and son—for the services of the desk, reference was had by the bishop to the past history of the parish—they having both been, at different times, in its pastoral charge. The grandfather of the elder—the Rev. Samuel Seabury, father of Bishop Seabury, had this church included in his mission, as a missionary of the venerable Society in England for Propagating the Gospel in Foreign Parts. His son, the bishop, officiated there, before his ordination, as a catechist and lay-reader of that society, and probably afterwards occasionally, in his clerical capacity, while settled at Jamaica. Thus has that ancient building been supplied with services by four successive generations of the same family.

MARRIED,

On Friday, July 5th, by the Rev. Hugh Smith, D. D. the Rev. George S. Gordon, to Mary Jane, daughter of the late Thomas Snowden, all of this city.

CALENDAR.

JULY.

14. 7th Sunday after Trinity.
21. 8th Sunday after Trinity.
25. St. James.
28. 9th Sunday after Trinty.

AUGUST.

4. 10th Sunday after Trinity.
11. 11th Sunday after Trinity.
18. 12th Sunday after Trinity.
24. St. Bartholomew.
25. 13th Sunday after Trinity.

NOTICES.

OXFORD TRACTS.

As Mr. S. Colman, No. 8 Astor House, was originally announced as the proposing publisher of the Oxford Tracts, which business is now in the hands of Mr. Sherman, it is but just to state, that the announcement of Mr Colman as publisher was premature, that gentleman having been absent from the city at the time and not engaged as the publisher. It was always intended to publish the Oxford Tracts from the Protestant Episcopal Press, for reasons too obvious to mention.

July 10, 1839. RUFUS DAWES.

CHURCH OF THE ASCENSION.

The congregation of this church are informed, that divine service may be expected on Sunday morning next, and on every subsequent morning until further notice, in the edifice belonging to the Reformed Dutch Church in Ninth-street near Broadway, which has been kindly offered for their use by the Consistory of that church.

Service to commence at half past 10. There will be for the present no service in the afternoon.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 26th June, has received the following contributions, viz.

Contribution of the Missionary Association of the Theological Seminary for domestic missions, per Thomas L Randolph, treasurer, $36 95. By the hands of the Rev P A Proal, from Edward McVickar, Esq. of Turin, Western N Y, for domestic missions, $10. Collection at the meeting of the board of missions in New Haven, Conn, $233 92, less for a counterfeit bank note, $2, leaving $231 92, equally divided, $115 96, of which $3 are for Bishop Chase, $115 96 From a male class of the Sunday school of the Church of the Annunciation, New York, $1 50. From Mr John A Fitch, Sheldon, Vt, $1 75. Second quarterly instalment of $5000 pledged by the society of Grace church, Philadelphia, for the promotion of Christianity, to the foreign and domestic missions of the Protestant Episcopal Church, for domestic missions $625. By the hands of James Howard, Esq, receiving agent in Baltimore, received from Mr Thomas H Eccleston, $30; from Mrs S Y Goldsborough, $5; and from missionary box, $5 27, per Rev J A McKenney, rector of Christ church, Cambridge, Maryland, $30 27. From a lady of St George's church, Flushing, Long Island, N Y, one half, $15. From the Rev F J Goodwin, rector of St George's church, Flushing, one half, $10. By the hands of Thomas Robins, Esq, receiving agent, Philadelphia, received from the Ladies Missionary Association of Christ Church, Philadelphia, their seventh semi-annual payment for the support of the Rev F F Parker, missionary at Booneville, Missouri, per Miss E Bringhurst, treasurer, $125. By the same hands, from D T of Penn, for domestic missions, $10. By the same, from Mrs Ludlam, for domestic missions, $10. From St Peter's church, Paris, Kentucky, through the Rev Amos Cleaver, and by the hands of the Rev Dr Coit, $20. From the missionary society of St John's church, Philadelphia, for general purposes of the board of missions, per Miss Eliza Ashburner, treasurer, one half of $70, $35. One half of the proceeds of a gold ring dropped in the plate at a collection at the meeting of the board of missions in New Haven, Conn, 50cts. Remitted by W H Hubbard, Esq, agent in Richmond, Va, received by the hands of the Rev Z Mead, from a few friends in Alexandria, D C, for the erection of an Episcopal church, at Evansville, Indiana, $25. By the same from Raleigh parish, Amelia co, for domestic missions, $3, and for American Indians, $1, $4. By the same, from Dale parish, Chesterfield co, for the erection of an Episcopal church, at Evansville, Indiana, $11 50. By the hands of Hillary Baker, treasurer of the Protestant Episcopal Association, for the promotion of Christianity in Va, $15 97. From Mr J Crissey, Hudson, N Y, to be added to the collection made May 26, 1839, $1 50. Through the Rev M P Peake, from Christ church, Norfolk, Va, $95 80. Total receipts, $1200 20.

July 10, 1839. JAMES SWORDS, Treasurer.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums:—

From Edward McVickar, Esq, Turin, Lewis co, W N Y, remitted by Rev P A Proal, $15, and from Mrs Berrian, treasurer, Auxiliary Missionary Society, St Paul's Chapel, N Y, $13, for the Missionary Disposable Fund. Total, $28.

C. N. S. ROWLAND, Treasurer, 55 Water st.

July 10, 1839.

The Treasurer would respectfully call the attention of the friends of this society to the fact that the whole of the disposable funds have been paid out to the missionaries and beneficiaries, and there is still due for the quarter ending 1st instant to missionaries $1312 50, and to beneficiaries, $327 50, making $1640.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Received one half of collection at the meeting of the Board of Missions in New Haven, (deducting a counterfeit bill $2,) $116 46. Received from Mr. John Edson, Bridgewater, Mass, $5. Received one half of $73 90 from the Missionary Association of the General Theological Seminary, per Mr Thomas L Randolph, treasurer, $36 95. Remitted from Philadelphia, by Francis Hoskins, Esq, treasurer, second quarterly instalment of the sum of $5000 pledged by the society of Grace church, for the promotion of Christianity, to the Domestic and Foreign Missions of the Protestant Episcopal Church, $625. Received from a lady of St George's church, Flushing, by the hands of Rev Frederick J Goodwin, rector, $15; and from Rev Frederick J Goodwin, $10 $25. Remitted by Thomas Robins, Esq, agent at Philadelphia, from D T, Penn, $10; from the female school of St James' church, Philadelphia, for Mrs Hill's school, Athens, $42 43; and from two scholars of said school for do, $19 57; from the missionary society of St. John's church, Philadelphia, *for general purposes of Board of Missions,* per Miss Eliza Ashburner, treasurer, $70, one half $35, from Mrs Ludlam, $10, $117; less discount, 63cts. $116 37. Received from Mr John A Fitch of Sheldon, Conn, $1 75. Remitted by Rev Paul Trapier, agent at Charleston, from the Charleston monthly missionary lecture, $12 90; from congregation of St Stephen's chapel, Charleston, their church offerings, $20; from St Michael's church, Charleston, church offerings for May and June, $21 67; from St Philip's church, Charleston, for China, $5; for Africa, $2 94; for church at Matagorda, Texas, $50; Prayer-books for do, to be purchased by Rev C S Ives, $10; for general purposes, $70, $137 94 $192 51; deduct premium, $2 85, $189 66. Remitted by W H Hubbard, Esq, agent at Richmond, Va, from R D Warwick, for Greece, $10; by the hands of Rev Z Mead, from Raleigh parish, Amelia co, $2; from Mrs Anne Fitzhugh, for Africa, $2, $14. Total receipts, $1130 19. CHARLES J. ALDIS, Treasurer,

July 9, 1839. Bank of America.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz.

From the Rev W R Whittingham, D D, the amount of a collection in Christ church, Shrewsbury, in the diocese of New Jersey, $3 15; from the Rev Edward N Mead rector of St Paul's church, Sing Sing, in the diocese of New York, and an alumnus of the seminary, the amount of a collection (the second for the object during the present seminary year) in that church $30; from the Rev John Alden Spooner, minister of St Matthew's church, Bedford, in the diocese of New York, and an alumnus of the seminary, the amount of a collection in that church, $3 50; from the Rev G A Shelton, rector of St James' church, Newtown, in the diocese of New York, and an alumnus of the seminary, by the hands of the Rev W R Whittingham, D D, the amount of a collection in that church, $12; from the Rev P S Chauncey, rector of Christ church, Rye, in the diocese of New York, and an alumnus of the seminary, the amount of a collection in that church, $40; from the Rev Wm H Walter, rector of St George's church, Schenectady, in the diocese of New York, and an alumnus of the seminary, the amount of a collection in that church, $40; and from the Rev Jacob Lyman Clark, rector of St John's church, Waterbury, in the diocese of Connecticut, and an alumnus of the seminary, the contribution of that church, $15.

WM. H. HARISON, Treasurer.

New York. July 10, 1839.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to July 11, from the following persons, viz.

Marsh, Capen, Lyon & Webb, Boston, Mass, 3; Joseph Gill, Richmond, Va, 2; G W Nichols, Bedford, N Y; Rev Caleb S Ives, Mobile; Rev Josiah De Grasse, N Y; Mr Samuel Marks, Huron; Thomas Latimer, Philadelphia; Hooker & Claxton, Philadelphia; Rev R A Hallam, New London, Postmaster, Cleaveland, Ohio; S B Bostwick, Selma, Ala; Rev L Thompson, Burlington, Vt, with remit; Postmaster, Whitehall, N Y; Postmaster, Elyria, Ohio; Postmaster, New Orleans, La; Narcius Guerout, St Dennis, L C, with remit; Mrs Dr Wm Rush, Philadelphia; Rev C S Hedges, Jefferson barracks, Mobile; James Green, Charleston, with remit; Postmaster, Ithaca, N Y.

Packages forwarded by the Protestant Episcopal Press.

Rev R A Hallam, 1 package, per steamer Norwich, for New London; George Rowland, Norfolk, Va, 1 package, per schooner Thaddeus, pier 14 E R; Rev N S Wheaton, New Orleans, 1 package, per ship Louisville, foot of Wall street; Rev A Hoofman, Charleston, S C, 1 package, per ship Tyler, east side Burling slip; Joseph Gill, agent, Richmond, Va, 1 box per schooner Tuscarora; Rev W H Hoyt, St Albans, Vt, 1 box.

UNION DEPOSITORY.

28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending July 11th from the following persons, viz.

Rev Seneca G Bragg, Macon, Ga; D Brunner, Baltimore; Charles Stimpson, jun, Boston; James B Dow, Boston; Postmaster at Cleaveland, Ohio.

Packages forwarded by the Episc. S. S. Union, during the week ending July 11.

To Z Clark, Troy, care of Mr Rockwell, 1 package, per steamer Albany; to Thomas Latimer, Philadelphia, 1 package per Union line; to W H Walter, Schenectady, care of J M Woodward, Albany, 1 package per towboat Enterprise; to James Baker, Norfolk, Va, 1 package per schooner Thaddeus; to Rev J A Spooner, Fairfield, Vt, 2 packages, sent to 142 Fulton street; to L H Young, New Haven, Conn, 1 package, per steamer New Haven; to Charles Stimpson, jun, Boston, 1 package, sent to No 2 Wall street; to Rev Dr Reed, Poughkeepsie, 1 package, per towboat Clinton; to A E Miller, Charleston, S C, 1 package, per ship Catharine.

TO PARENTS AND GUARDIANS.—The advertiser, a teacher who has enjoyed many years experience in the instruction of youth of both sexes, is desirous of undertaking the charge of a limited number of pupils either in this, or any of the neighboring states, (having no objection to either city or country, though preferring the latter.) If an association of parents, anxious to have their children thoroughly instructed, be formed, he will be willing to enter into arrangements with them, to devote himself entirely and permanently to the instruction of his pupils. The most satisfactory references and credentials will be given. The advertiser is a married man. Address P. T. at this office.

July 13, 1839. 4t

REMOVAL.—C. BRYAN, DENTIST, (formerly of 115 Chamber-street,) has removed to 310 Broadway, two doors below Masonic Hall.

June 27. 3t.

SERMON ON EDUCATION, by the Rev. ISAIAH G. DE GRASSE, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-street; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co, 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.

March 16, 1839. tf.

TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st. 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

DESIGN.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

INSTRUCTION.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

REQUIREMENTS.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

REPORTS.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

EXAMINATIONS.—An examination is held every Friday of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

TERMS.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

VACATION.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

EXPENSES.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum.

No deduction made for absence; nor will any pupil be received for less than a term.

NEXT TERM.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

April 25. tf

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem."—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by LOUIS SHERMAN.

Feb. 19. tf

ASTORIA FEMALE INSTITUTE.—Rev. J. W. Brown, A. M. Rector.—This institution, located at Astoria, (late Hallett's Cove,) Long Island, is now in full operation. The Rector, who is also the principal teacher of the institute, will be able to accommodate two more boarding pupils in his family before the completion of the institute building in August next, if application is made soon.

An elderly lady, in all respects qualified to take the charge of the household department, has been engaged as matron. Miss R. C. Brown, late principal of the Hallett's Cove Female Seminary, is Governess, upon whom, in conjunction with the Rector, and four assistants of experience in the profession, the entire charge of the pupils will devolve.

The number of boarding pupils will after August next be limited to thirty. Masters are engaged for the more advanced pupils in French and instrumental music.

A complete apparatus to illustrate the circle of the physical sciences has been purchased as the property of the institute.

The first annual catalogue is in preparation and will soon be published.

Circulars, containing cards, &c. may be had at the office of the Churchman, and at the principal book stores.

Each pupil is expected to come provided with bed and bedding, a silver cup, fork and spoons, and six towels distinctly marked. She is also expected to possess as her own property a Bible and Book of Common Prayer.

The delightful and healthy location of the institute, the beautiful grounds by which it is surrounded, and its vicinity to the city, render it peculiarly desirable as a place of education.

Applications to be made (post paid) to the Rector at the institute, or to John L. Riker, Esq. 131 Fulton street, New York. May 25 3m.

HAWKS' CHURCH HISTORY.—A narrative of events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland. Being vol 2 of Contributions to the Ecclesiastical History of the United States. By Francis L. Hawks, D D. Just published, and for sale by LOUIS SHERMAN, 142 Fulton st.

June 22, 1839.

A CARD.—Mrs. EDWARDS, (formerly Miss M. Oram,) informs her friends and the public generally, that she has opened a Boarding and Day School, at No. 1 Albany street, corner of Greenwich, and is now ready to receive pupils.

The course of instruction will include all the branches of the French and English languages, necessary for a female education, and for which the best masters will be engaged.

References,—Mrs. J. Waddington, Mrs. Dr Van Renssalaer, Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Whittingham.

Terms made known on application at the school.

June 1, 1839. 2m.

TO LET OR LEASE FOR AN EPISCOPAL FEMALE SEMINARY—The well known Flushing Institute, occupied for the last seven years by W. A. Muhlenberg, D. D. as a Seminary for boys. It is beautifully situated within the limits of the village on a rising eminence, commanding a fine view of the surrounding country. The building is three stories high and basement, one hundred and eleven feet front, and forty-six feet deep, supported by columns. The outbuildings are numerous. Attached to the premises are six acres of ground well ornamented with trees and shrubbery. The whole is admirably calculated for the purpose for which it is intended. It is believed so fine an opening for an extensive Female Seminary is seldom presented. To a clergyman or some suitable person the terms for the above premises will be moderate. For further particulars inquire of or address Jehiel Jaggar, Flushing, L. I. or Jaggar & Varick, 150 Front st. New York.

May 25, 1839.

ORGANS.—The subscriber offers for sale the following Church and Parlor Organs:—1 swell organ in a painted case, (imitation of oak,) suitable for a Church; 1 do do in a mahogany case; 1 do do in an elegant Gothic case; 3 small Chapel organs, without a swell; 2 elegant parlor organs, four stops; 3 do do two stops. Inquire at the manufactory in Centre st. east end of Canal st.

May 25, 1839. tf. HENRY ERBEN.

BLUNT'S WORKS.—Lectures upon the history of Abraham and Jacob, in 1 vol. 12mo. Lectures upon the history of St. Paul, in 1 vol. 12mo. Lectures upon the history of our LORD and SAVIOUR JESUS CHRIST, in two vols. 12mo.

HARE'S SERMONS.—Sermons to a Country Congregation. By Rev. W. H. Hare. First American edition, in 1 vol. large 8vo.

BUNYAN.—The Life, Times and Characteristics, of the author of "Pilgrim's Progress." By the author of the "Life and Times of Whitefield," in 1 vol. foolscap 8vo. with elegant steel engravings.

LOUIS SHERMAN, 142 Fulton street.

May 18, 1839. tf.

MISS DRAPER'S SEMINARY,—Hartford, Conn.—The year is divided into two terms of twenty-two weeks, each commencing the second Wednesday in September, and first Wednesday in March. Two weeks vacation in winter and six weeks in summer.

Terms:—Tuition in English for a term of twenty-two weeks, $16; music with use of instrument, $26; French and Spanish, $12 each; Latin, $6; drawing, $12; ornamental needle work, $8. Board, exclusive of washing, (which is fifty cents per dozen), $3 per week. There are other incidental charges for fuel, lights, &c.

It is expected that one half the charges for board and tuition will be paid in advance.

For the character of the Seminary, reference may be had to—

Rt. Rev. T. C. Brownell, D. D.; Rev. G. Robbins, Rev. G. Burgess; J. M. Goodwin, S. H. Huntington, and Geo. Beach, Esqr's. Hartford; Rev. C. S. Henry, D. D. New York, Rev. N. S. Wheaton, D. D. New Orleans, Rev. T. Strong, Greenfield, Mass.

May 25, 1839. 3m.

TRINITY SCHOOL.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; ——— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

TERMS *per quarter* of twelve weeks.

For the English Department,	$10 00
For the Classical and English Department	12 50
French, Spanish, Italian, and German, each	5 00
Stationary,	50
Fuel per season,	1 00

Any further information respecting the school can be obtained by application at the school. nov3

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

NEW BOOKS,—Lectures upon the History of St Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by LOUIS SHERMAN.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. ISAAC WILKINS and Miss BOYD purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bible geography, astronomy, natural history, natural philosophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12.

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D.; Rev. Hugh Smith, D. D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd.

POETRY.

ISRAEL.

BY SIR WALTER SCOTT.

When Israel of the LORD beloved
Out from the land of bondage came,
Her father's GOD before her moved,
An awful guide, in smoke and flame.
By day along the astonish'd lands
The cloudy pillar glided slow;
By night Arabia's crimson'd sands
Return'd the fiery column's glow.

There rose the choral hymn of praise,
And trump and timbrel answer'd keen;
And Zion's daughters pour'd their lays,
With priests' and warriors' voice between.
No portents now our foes amaze,
Forsaken Israel wanders lone;
Our fathers would not know *thy* ways,
And *thou* hast left them to their own.

But present still, though now unseen,
When brightly shines the prosp'rous day,
Be thoughts of thee a cloudy screen,
To temper the deceitful ray.
And O! when stoops on Judah's path,
In shade and storm the frequent night;
Be *thou* long-suff'ring, slow to wrath,
A burning and a shining light!

Our harps we left by Babel's streams,
The tyrant's jest, the Gentile's scorn;
No censor round our altar beams,
And mute are timbrel, trump, and horn.
But *thou* hast said the blood of goat,
The flesh of rams, I will not prize:
A contrite heart, a humble thought,
Are more accepted sacrifice.

REFLECTIONS OF A CANDIDATE FOR CONFIRMATION.

Our faithful minister has given notice that in a few weeks the bishop will come among us, and will then be ready to administer the rite of confirmation to all who shall be thought fit to be presented to him. According to his duty, as set forth in the canons, he has been carefully instructing us in the nature of this rite, and urging us to prepare for it. He has satisfactorily shown us its high claims from the word of GOD, from the writings of the fathers, the practice of the Church in all ages, and the concessions of many great and pious men not of our communion. He has set before us many advantages belonging to it, and especially addressed himself to our filial piety, and called upon us to honor our parents and sponsors by fulfilling a pledge once made in our behalf, when they were permitted to place us in the bosom of the Church of CHRIST.

No doubt remains upon my mind as to the high claims of this institution. The time is at hand when I must decide upon the part I am to act, and I now desire before GOD to enter upon a solemn examination of myself, that I may know whether it would be proper in me to "renew the solemn vow, promise, and profession."

Oh, that my GOD would assist me to do it faithfully.

I think that I do sincerely believe the religion of JESUS CHRIST, and that I am truly desirous to be a child of GOD; but it becomes me, as the word of GOD enjoins, to examine myself whether I be in the faith, since my heart is so deceitful, that I might be mistaken. Perhaps some transitory feelings may encourage me to hope that I am further advanced in the divine life than I really am. Let me therefore take this opportunity of ascertaining what is my real state and condition before GOD, that I may either bless him publicly for having granted me his renewing grace, or else, finding that I am still in a state of sin and death, may seek deliverance without a moment's delay. Our minister hath very truly told us that there cannot be a more faithful and heart-searching instrument by which to try ourselves than that baptismal covenant which was used at the time of our admission into the Church of GOD, and by which we are all solemnly bound to a most holy and devoted life. At the interesting moment of my baptism there was a pledge given that I should perform all that was contained in that covenant, and it was solemnly enjoined upon those who presented me, to see that at an early age I should come forward and publicly promise to fulfil the same.

Let me examine what was done and promised for me. O my soul, inquire into those vows which were made in thy behalf, when thou wast admitted into the Church of GOD, and the waters of baptism poured over thee, in the name of the FATHER, SON, and HOLY GHOST.

1st. It was promised I should renounce the devil and all his works.

What evil being is this, and what his wicked works, that I must renounce them?

Do I really believe, on the authority of GOD's word, that there exists in some region unknown to me a wicked and powerful spirit of darkness, who, gaining access to our earth in the infancy of the human race, tempted and seduced our first parents, and has ever since, though invisible to our eyes, been successfully carrying on his evil designs against man?—Do I believe that so great is his power, and so entire the ruin that he is capable of effecting, that one greater than he and all his race, even GOD's own Son JESUS CHRIST, must come to our rescue or all be for ever lost? Do I think with horror of the apostacy of this evil spirit, and his awful wickedness in seeking to seduce and ruin man? Do I resolve neither to follow nor be led by him in this rebellion against heaven? Do I hate him and all his wicked works, and resolve by the grace of GOD to renounce and forsake them now and for ever? Do I truly desire to know what are his works, what the things in which he delights, and which he desires to promote among men, in order that I may abhor and flee from them, and have no fellowship with them?

Believing that he is the spirit which dwelleth in the children of disobedience, do I resolve to drive him out of my heart, by declaring war against all the evil passions and tempers of my corrupt nature?

Do I here this day renounce and wage eternal war against these works of the wicked one in me—pride, malice, ambition, deceit, falsehood, envyings, evil speakings, and all other things which are so offensive to GOD? Even though I cannot drive all these evil thoughts and tempers entirely away from my soul, so that they shall never return again, yet can I truly say I know how hateful they are in GOD's sight, and how I ought to abhor them, and I do desire and resolve to hate them and never to give way to them, and I do hope for a growing victory over them, through the grace of Him, in whom when Satan came he found nothing, and who for our sakes trampled this foe of GOD and man under his feet?

O my soul, canst thou say that thou dost most heartily desire thus to renounce the devil and all his works, whatever they are, whenever and wherever they have been or shall be done in this or any other world?

Then hast thou in this respect fulfilled the vow made for thee at thy baptism, and thou needest not fear to declare thy solemn determination to continue this holy warfare to thy life's end, trusting in the grace of thine ascended LORD.

2d. But it was also promised in the very same article of the great covenant, that I should "renounce the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so as neither to follow nor be led by them."

And have I been brought by the grace of GOD to see that the world, that is, the evil men of this world, have departed from GOD and followed the wicked one in his rebellion, that they pervert and abuse the good gifts of GOD by intemperance, that they love the creature more than the Creator, seeking their happiness in the things of time and sense, that they admire pomps and vanities, and eagerly desire riches and honors, and freely indulge the sinful lusts of the flesh — that in all these things they delight far more than in the service of GOD? Do I believe that herein is the great sin and unhappiness of the human race, and that if the love of the world be thus seated in the heart, the love of GOD cannot be there also?

How is it with thee, O my soul? Dost thou truly desire to escape the corruption which is in the world through lust? Art thou afraid of thyself and for thyself in the midst of so many temptations? Dost thou feel as if while here thou wert in an enemy's country, and dost thou resolve to pass the time of thy sojourning upon earth with fear? Dost thou daily pray that thou mayest not be led into temptation, and dost thou resolve, as much as possible, to avoid the society of the ungodly? If thou must needs sometimes be with them in the discharge of the duties of life, dost thou resolve not to partake of their spirit or follow them to do evil? Art thou resolved never to look to the world for thy happiness, but to lead an holy and spiritual life, after the example of thy LORD?

Hast thou determined by the help of GOD, no matter who may act otherwise, that thou wilt renounce all places, amusements, and practices unfavorable to piety, and which in every age have been condemned by the Church of GOD and the faithful? Hast thou duly considered the reproach brought upon religion by those worldly professors who attempt to serve both GOD and mammon, and to be lovers of pleasure as well as lovers of GOD, and dost thou abhor the thought of being like unto them? Is it thy desire not to know how much of this world's happiness we may be permitted to seek, and how far we may go with the lovers of earthly pleasure, but rather how much of heavenly joy we may obtain, and how independent we may become of the poor joys of earth?

Hast thou resolved also as to all the sinful lusts of the flesh, all the evil propensities of this poor corrupt nature, that thou wilt resist them and not indulge and pamper them? Hast thou learned that Christians have a continual contest to wage with those lusts which war in their members, and art thou resolved by the help of GOD to fight manfully against them, so that sin may not reign in your mortal body? If thou hast not known these things and resolved to do them, then better, far better for thee not to vow, than to dishonor GOD and his Church, as too many do by their vain, and worldly, and self-indulgent lives. But, O my soul, thou knowest thy holy privileges better: thou wilt not follow their evil example, thou wilt resolve to avoid even the appearance of evil, and to follow only those things which are lovely and of good report. When thou dost approach the altar of GOD, let it be to make an entire, unreserved dedication of thyself, soul and body, unto the LORD, and dread nothing so much as to bring reproach upon a cause so dear by any inconsistency of life.

3d. But it is not enough that I renounce all the enemies of GOD and my soul, and all the works of darkness; GOD requires it of me to believe his holy word. It is the truth from heaven received by faith into the heart of man, which sanctifies it and makes it meet for heaven.

It was promised at my baptism that I should believe all the articles of the Christian faith as contained in the Apostles' Creed.

How is it with me? Do I believe with my heart all that the apostles taught? Have I duly considered the full import of those words? Have I carefully studied that creed containing all CHRIST's glorious doctrines, all that the apostles believed and taught as necessary to man's salvation, and which has for so many ages been used in the Christian Church?

Let me examine myself and see whether so often repeating these words with my lips I have understood and felt them; for if I am confirmed I must declare my hearty assent to all of them.

I therein solemnly declare my belief not only in one eternal, self-existent GOD, but in the same as existing and manifesting himself to men, in a manner above our comprehension, in three Persons—FATHER, SON, and HOLY GHOST. Although unable to comprehend this distinction in all its mysteriousness and glory, do I yet feel and know that GOD is to me a Father, a Saviour, a sanctifier?

Do I not merely perceive the evidence of the power, wisdom, goodness, and omnipotence of GOD; but do I feel that he is a Father unto me, and is there the spirit of a child in me towards him? Can I and do I look up to him, and say, "Abba Father," understanding the first words of the prayer taught us by our LORD, "Our Father who art in heaven."

Thus believing in the Father, do I also, having duly examined the evidences of his divine mission, believe that he who appeared upon earth, calling himself JESUS CHRIST, was GOD manifest in the flesh, Emmanuel, GOD with us, called the Son of GOD, equal with the Father, and assuming the human nature also, that he might suffer and die for us? Do I believe and feel that I am a poor sinful creature, for whose salvation it was necessary that CHRIST should die, that his death was the atonement required of GOD for my sins and the sins of all mankind? Do I hope for salvation only through the merits and sufferings of CHRIST, and not for any works or deservings of my own? Do I believe that as CHRIST died and rose again in the same body, and ascendeth up into heaven, and there liveth and maketh intercession for men, so shall his saints rise again in these bodies, which shall be changed and made like unto his glorious body, and then shall they live evermore with the LORD in heaven? Am I firmly established in this glorious truth?

Do I also believe in the HOLY GHOST, the third Person of the ever-blessed Trinity, of whom such frequent mention is made in the word of GOD, which at the intercession of the Son was sent down in such copious streams on the infant Church of CHRIST? Do I believe that without its renewing and sanctifying influences no soul can be made meet for heaven? Have I reason to believe that my soul has been changed by its blessed operation? Has it convinced me of my sinfulness and enabled me to call JESUS CHRIST my LORD and Saviour, to the glory of GOD the Father? Have I thus not merely become a member by outward ordinances of the Catholic, that is, the universal Church of CHRIST, but have I entered into communion with the saints of GOD, and with them had fellowship with the Father and the Son? Thus let me examine myself whether I be in the faith.

O my soul, if thus thou dost believe and feel, thou wilt not be ashamed or afraid to confess what thou dost believe and feel before men.—And if thou hast not already been baptized in the name of the FATHER, SON, and HOLY GHOST, then wilt thou rejoice to be washed with the waters of baptism; and if this charitable work has already been done for thee by the piety of parents and friends in the age of unconscious infancy, then having come to the knowledge thereof, and been enabled from above to approve and love it, thou wilt delight to come forward and publicly declare thy gratitude in the rite of confirmation, promising by the help of GOD to do all things which were promised for thee. But I have yet to examine my soul on one other subject, where it must be right before GOD, or there can be no hope for its salvation.

It was promised for me or by me at my baptism, that I would "obediently keep GOD's holy will and commandments, and walk in the same all the days of my life." Can I truly and sincerely renew that promise, and resolve by the help of GOD so to do?

Do I feel that the grace of GOD has wrought such a change in my heart, that whereas by nature I was averse to the laws and will of GOD, I now delight in them after the inner man, approving all the precepts of the LORD concerning all things to be right, and desiring above all things to do his will? Can I without any reservation of mind resolve to follow the LORD wholly, and keep all his commandments, and not merely such as may be more agreeable and easy to me? Can I resolve to avoid all which is wrong, however pleasing to flesh and sense, and do all that is right, whatever it may cost me? Can I, and do I, resolve upon this, not for a day or a year, but for all the days of my life, regarding it as an honor and privilege to be allowed thus to serve the LORD, and in the sweet hope that I may continue to serve him with the holy angels through eternity?—Do I rejoice to feel that I am not my own, but one bought with a great price, and the entire property of him who purchased me? Do I delight to act from the principle of gratitude to him who gave himself for me, and hope to be thus acting for ever in the presence of our once crucified but now exalted LORD?

Am I indeed already obeying, or is this only a thought of my mind, a half-formed resolution soon to be broken? Am I in the daily habit of prayer? Do I habitually read GOD's holy word? Am I in charity with all men? Have I abandoned all vicious practices, and forsaken the society of wicked and ungodly persons, so that in all these respects I shall not bring reproach upon religion? Have I in very deed given myself to GOD, to "serve him truly all the days of my life?"

Oh, believe, if such be thy state, though thou art still very weak, and often weary and heavy laden with the weight of thy native corruptions, of thine indwelling sin; though thou dost often sin in thought, word, or deed; though evil thoughts do sometimes enter thy mind, and wrong feelings thine heart, and Satan's fiery darts assault thy soul, still thou art welcome, thou art one of GOD's own dear children by adoption and grace; thou art one of those little ones who believe in CHRIST, and thou needst not wait until thou art stronger and better, but should come at once just as thou art, and thy vows will be heard in heaven; though thou shouldst come in weakness, and fear, and much trembling, thou shalt go away strengthened and comforted; thy baptism shall be reblessed to thee; more grace shall be given unto thee; thou shalt be sealed anew with the HOLY GHOST for heaven; the blessed supper of the LORD, which is already spread before thee, will be a rich and delicious feast to thy soul; thou shalt hunger and thirst for it; necessity will be laid upon thee to approach towards it, and thou wilt beg, if only for the crumbs which fall from thy divine Master's table.—*Bishop Meade.*

From the Jersey and Guernsey Record.

THE SEA.

"The sea is his, and he made it," cries the Psalmist of Israel, in one of those bursts of enthusiasm and devotion, in which he so often expressed the whole of a vast subject by a few simple words. Whose else indeed could it be and by whom else could it have been made? Who else can have its sides, and appoint its bounds? Who else can urge its mighty waves to madness with the breath and the wings of the tempest; and then speak to it again in a master's accents; and bid it be still? Who else could have poured out its magnificent fulness round the solid land, and

'Laid as in a storehouse safe its watery treasures by?'

Who else could have peopled it with its countless inhabitants, and caused it to bring forth its various productions, and filled it from its deepest bed to its expanded surface, filled it from its centre to its remotest shores, filled it to the brim with beauty, and mystery, and power! Majestic ocean! Glorious sea! No created being rules thee, or made thee. Thou hearest but one voice, and that is the LORD's, thou obeyest but one arm, and that is the Almighty's. The ownership and the workmanship are GOD's! Thou art his and he made thee.

"The sea is his and he made it." It bears the strong impress of his greatness, his wisdom, and his love. It speaks to us of GOD by all the influences of its nature. How then can we be otherwise than profitably employed while we are looking on this bright and broad mirror of the Deity? The sacred Scriptures are full of references to it, and itself is full of religion and GOD.

"The sea is his and he made it." Its majesty is of GOD. What is there more sublime than the trackless, desert, all-surrounding, unfathomable sea! What is there more peacefully sublime than the calm gently-heaving sea? What is there more terribly sublime than the angry, dashing, foaming sea!—Power resistless, overwhelming power, is its attribute and its expression, whether in the careless, conscious grandeur of its deep rest, Its depth is sublime; who can sound it? Its or the wild tumult of its excited wrath.—strength is sublime; what fabric of man can resist it? Its voice is sublime, whether in the prolonged ripple or the stern music of its roar. What sight is there more magnificent than the quiet on the stormy sea? What music can vie with the natural and changeful melodies of the surrounding sea?

"The sea is his and he made it." Its beauty is of GOD. It possesses a richness of its its own; it borrows it from earth, and air, and heaven. The clouds lend it the various dyes of their wardrobe, and throw down upon it the broad masses of their shadows as they go sailing and sweeping by. The sun loves to visit it, and the moon, and the glittering brotherhood of stars and planets, for they delight themselves in its beauty. The sunbeams return from it in showers of diamonds and glances of fire; the moonbeams find it a pathway of silver, where they dance to and fro, with the breeze of the waves, through the live-long night. It imparts sweetness to the music of men and grandeur to the thunders of heaven.

I have not told half the riches of the sea.—How can I count the countless? What glittering riches, what heaps of gold, what stores of gems, there must be scattered in lavish profusion on ocean's lowest bed. And oh, yet more affecting to the heart and mysterious to the mind, what companies of human beings are locked up in that wide unsearchable grave of the sea! When shall it be resolved? who shall find it out? Who but He to whom the wildest waves listen reverently, and to whom all nature bows, he who shall one day speak, and be heard in ocean's profoundest cores.—"The sea is his and he made it." And when he had made it, he ordained that it should be the element and dwelling-place of multitudes of living beings, and the treasury of many riches. How populous, and wealthy, and bounteous, are the depths of the sea! How many are the tribes which find in them abundant sustenance, and furnish abundant sustenance to men! What do we find in the sea, but abundant testimony of the wisdom and goodness of Him, who, in the beginning, gathered the waters together into one place.

We shall behold new wonders and riches when we investigate the seashore. We shall find both beauty for the eye and food for the body, in the varieties of shell fish which adhere in myriads to the rocks, or form their dark burrows in the sands. In some parts of the world we shall see those houses of stone, which the little coral insects rear up with patient industry from the bottom of the waters, until they grow into formidable rocks and broad forests, whose branches never wave, and whose leaves never fall. In other parts we shall see those "pale glittering pearls," which adorn the crowns of princes, and are woven in the hair of beauty, extorted by the restless grasp of man from the hidden stores of ocean. And spread around every coast, there are beds of flowers and thickets of plants, which the dew does not nourish; and which man has not sown, nor cultivated, nor reaped, but which seem to belong to the floods alone, and are the denizens of the floods. They have a life, and a nourishment, and an economy of their own, and we know little of them except that they are there, in their nurseries reared up into luxuriance, by what would kill like a mortal poison the plants of the land.

"There with its waving blade of green,
The sea-flag streams thro' the silent water,
And the crimson leaf of the dulse is seen
To blush like a banner bathed in slaughter.
There, with a light and easy motion,
The fan-coral sweeps thro' the clear deep sea,
And the yellow and scarlet tufts of ocean,
Are bending like corn on the upland lea."

"The sea is his and he made it," but he shall one day speak, and the deep, even the lowest deep, shall give up all its dead, when the sun shall sicken, and the earth and the isles shall languish, and the heavens be rolled together like a scroll, and there shall be "no more sea."

From the Utica Gospel Messenger.

PREFACE

To an Edition of the Book of Common Prayer, printed in English and Mohawk, in London, 1787.

"The Society for the Propagation of the Gospel in Foreign Parts, from its first institution, has been attentive to the spiritual wants of the Iroquois, or Six Confederate Nations of Indians. In the year 1701 that society was incorporated, and the very next year they sent a missionary to the Mohawks, who were situated the nearest to the English settlements, and have been always considered as the head of the Confederacy. Other missionaries were appointed for that station from time to time, and by the blessing of GOD upon their labors, the Mohawk nation, and many individuals of the other nations were brought over to Christianity.

"It was early foreseen that a translation of the liturgy of the Church of England into the Mohawk language, which is generally understood by all those nations, would promote the instruction of the Indians and facilitate their conversion. Proper endeavors were therefore used to obtain such a translation, which was first printed at New York about the year 1714, under the direction of the Rev. Mr. Andrews, the society's missionary to the Mohawks.—This edition comprised the morning and evening service, the litany, and catechism; to which were added select passages from the Old and New Testaments, and some family prayers; which, probably, was all that could then be procured.

"The Communion Office, that of Baptism, Matrimony, and Burial of the Dead, with more passages of Scripture, occasional prayers, and some singing psalms, were translated by the Rev. Dr. Henry Barclay, who had served in the Indian Mission with great fidelity and success for many years, and these were inserted in the next edition of the Indian Prayer-book, which was printed also at New York, in 1769, under the inspection of the Rev. Dr. John Ogilvie, who succeeded Dr. Barclay in that mission. Both these clergymen were eminent for their piety and exemplary character, and their memory will long be revered by the Indians.

"In the course of the late American War, most of the Indian Prayer-books were destroyed; a very few copies only were preserved, and the Mohawks, apprehensive that the book might be wholly lost in a little time, and desirous also of a new supply, earnestly requested General Haldimand, Governor of Canada, that he would order it to be reprinted. In compliance with their request the Indian Prayer-book was printed at Quebec in 1780. As the number then printed was small, and some of the copies were unfortunately lost, another impression became necessary.

"The present edition will be found, on examination, to be superior in many respects to any of the former impressions. The pointing, accentuation, and spelling are more correct.—Other editions were printed in the Mohawk language only; in this, the English is also printed on the opposite page. Hereby the Indians will insensibly be made acquainted with the English language; and such white people in their vicinity as choose to learn Mohawk, will hence derive much assistance.

"But besides this addition, the Gospel of St. Mark is here inserted, with a translation of it into the Mohawk language, by Captain Joseph Brant, a Mohawk by birth and a man of good abilities, who was educated at one of the American colleges. This is the first of the gospels which has appeared *entire* in that language; and it will be a valuable acquisition to the Indians, who may hereby gain a more perfect knowledge of our blessed Saviour's doctrine and miracles, and of the way to salvation through his meritorious death and sufferings. It will probably be the more acceptable to the Indians for being translated by a person who is of their own nation and kindred. A version of some other parts of the New Testament may be soon expected from Captain Brant; and he deserves great commendation for thus employing his time and talents to promote the honor of GOD, and spiritual welfare of his brethren.

"The Mohawks are a respectable nation. They entered into an alliance with the English immediately after the latter became possessed of the province of New York in the last century. To that alliance they have faithfully and uniformly adhered, without any deviation, from that time to the present day; which may, in a good measure, be attributed to their conversion, and to the principles which were inculcated by the missionaries who resided among them. Their decided adherence to the British interest during the late revolt in America, made it expedient for them to abandon their ancient settlements in New York, and remove to Canada, when the independency of the thirteen revolted colonies was acknowledged by this country. Such was their attachment to our common sovereign, whom they consider as their *father*, and such their predilection in favor of our nation, that they cheerfully submitted to this inconvenience rather than remain in their native country when under a foreign jurisdiction. They are now fixed in the southwest parts of Canada, with their worthy missionary, the Rev. Mr. Stuart; and as they all profess Christianity, are zealous in their profession, and have lately expressed a strong desire that other Indians might also partake of the blessings of the Gospel, it may be reasonably hoped that they will be instrumental in diffusing the light of revelation among those numerous nations of Indians on the American Continent, who are still buried in heathen darkness and ignorance. Every devout Christian will readily join in fervent wishes for the accomplishment of this event.

"It will afford pleasure to those faithful Indians to know that his present majesty was pleased to express much satisfaction when informed that a copy of St. Mark's Gospel translated by Captain Brant, was ready for the press; and also to signify his royal pleasure that it should be printed for the use of the Mohawks. This is now done. A large impression of the Prayer-book, with that gospel, and an equal number of Primers, is printed at the expense of government for their use and benefit. This mark of the royal favor will not fail to meet with suitable returns of gratitude from the Mohawks, who hold these books in high estimation, and were very desirous that they should be printed; and they may always expect similar favors while their conduct continues to be distinguished, as it has been hitherto, by candor and fidelity.

"Before I conclude, it may be proper to observe, that this edition is indebted for several of the advantages which it has above others, to an officer who was many years employed in the Indian department in North America. He took the trouble of superintending the impression, critically revising the whole, and correcting the sheets as they came from the press. His accurate knowledge of the Mohawk language qualified him for the undertaking; and it is no more than justice to say, that this is only *one* out of many instances of this gentleman's unremitting attention to the welfare of the Indians, who love and respect him as their particular friend.

London, Jan. 2, 1787."

The Choctaws and Chickasaws live in the same country, and constitute one nation. They have adopted a written constitution of government, trial by jury, and make laws in a national legislature, to which members are annually elected by a popular vote. Judges are elected by the people in each judicial district. The population of the nation is about 20,000. They have upwards of twenty schools, in which five or six hundred children are instructed either in English or the native tongue. About sixty Choctaw youths are instructed in the Choctaw Academy in Kentucky. There are eleven missionaries in the nation, of three religious denominations.

The Creeks number upward of 22,000, and in improvement rank next to the Chickasaws and Cherokees. From the corn crop of 1837 they sold upwards of $25,000 worth. They have schools and missionaries.

The Seminoles are merged in the Creek nation. In the time of about a twelvemonth, in 1837, when the Creek and Seminole emigrants were removing to the West, it is stated that upwards of 4,000 died, chiefly of bilious fevers.

The Cherokees, numbering about 22,000, are probably inferior to the Choctaw and Chicasaw nation in nothing except their form of government, and not greatly in that. They raise grain and stock in great abundance, have lead mines and salt springs, three of the latter being worked by the Cherokees. The nation embraces a great variety of condition, from refinement, intelligence, and wealth, to barbarism, ignorance, and poverty. There are five missionary stations, with a due proportion of missionaries, teachers, and schools.

Among the Potawotamies are three missions. The Piankeshaws, Peorias, and Ottawas, each have a mission and school. The Osages are about to have missionaries from the Romish Church. The Kanzas, in number about 1600, have a mission family, and are beginning to improve. They are from the Osage nation, and it is thought that the two tribes will unite in the Kanzas country.

The Shawanoes have a population of about 800. In their country are three missions, with schools and instruction in various mechanic arts. The tribe is rapidly improving. Agriculture is pursued with spirit, and many of them are industriously engaged as mechanics, both in their own and neighboring tribes.

Not inferior to them are the noble and ancient Delawares, whose number is about 900. Three missions are established among them, with schools.

The Kickapoos, about 400 in number, and who six years ago had never built a log-house, nor made a rail fence, are now in possession of comfortable houses and ample fields, and send a variety of agricultural products to market at Fort Leavenworth. They have a school and mission, and their improvement has been truly gratifying. Much of this is due to the influence of a native chief, who for years has labored to promote it. Twice a day, and on four days in the week, he meets his people for religious instruction.

Among the Iowas, Otoes, and Pawnees, there are missionaries and schools; but there has not been time enough to accomplish much as yet.

I fear that in general our eastern friends expect too much in a little time. The obstacles and hinderances in the way of Indian improvement are very great. Their own prejudices and long-established customs—the evil example of many whites—the pernicious influence of intoxicating liquor—the opposing interest of traders, and occasionally the incapacity or injudicious movements of teachers and missionaries: all conspire, with the constitution of human nature, to render the work of civilizing and Christianizing savage tribes one of long years of labor and favorable influences. We are thankful for the progress that has been made, and if we could speak to those who *ought* to hear, we would say, cease from your evil works, and corrupt not by your poisonous example, a people who would improve if you would let them. When will wicked men cease to devour the poor and ignorant!

In looking over the map of the Indian country and thinking of the forty missions established there, it is a question of interest, "Who has done this?" We may also ask, "Who has done nothing?" If St. Paul was debtor to the barbarian, is not every American, according to his ability and opportunity?

ORGANS.—GEORGE JARDINE, *Organ Builder*, 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.

N. B. The gold medal of the American Institute awarded to G. J. for the best instruments, both at the fairs of 1837 and 1838.

June 26. 1 in 2w—6m.

POUGHKEEPSIE FEMALE ACADEMY, Miss CURTISS, Principal. This institution reopens on the first day of May, and affords advantages for solid or ornamental education not surpassed by any institution in the state. The edifice is large and commodious, and opens upon paved walks which extend over the whole delightful village of Poughkeepsie.

Circulars containing terms, &c., can be had at the bookstore of Mr. Roe Lockwood, No. 111 Broadway, New York.

References—Rev. Messrs. Mann, Eaton, Hatch; Rev. Dr. Reed, and Hon. Judge Ruggles, Poughkeepsie.

April 9, 1839. 13t

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

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